The
CHRISTIAN CENTURY
Published Weekly

The Christian 'Y' of the Future
By Arnold Eugene Jenny

Let the People Vote on War!
By Harold E. Fey

What Shall I Tell Them?
By Ruby Berkley Goodwin

Revolt in the North
By Ezra P. Young

Retrospect
An Editorial

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XUM

In This Issue

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Coming

"Jersey Homesteads," by Harold V. Knight, tells the story of the pioneer producer-consumer cooperative developed in a New Deal community in New Jersey.

The CHRISTIAN CENTURY

December 29, 1937

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Contents

Editorial
- Editorial Paragraphs 1611
- Retrospect 1614

Quintus Quiz: Two Needs 1616

Verse
- Poem for New Year's Eve, by Edith Lovejoy Pierce 1616

Contributed Articles
- Let the People Vote on War! by Harold E. Fey 1617
- The Christian 'Y' of the Future, by Arnold Eugene Jenny 1619
- Revolt in the North, by Ezra P. Young 1621
- What Shall I Tell Them? by Ruby Berkley Goodwin 1623

Books
- We Were New England, edited by Barrows Mussey 1625
- The Minister's Job, by Albert W. Palmer 1625
- Books in Brief 1625
- Books Received 1626

Correspondence 1626

News of the Christian World
- Correspondence from Minnesota 1628
- Correspondence from New England 1628
- Correspondence from Virginia 1630
- Correspondence from England 1630
- Correspondence from New York 1631
- Correspondence from Chicago 1632
- Correspondence from Manitoba 1633

The New Films 1634

Index, Volume LIV (July-December, 1937) 1635

Calendar of Coming Events

Dec. 26-Jan. 2. Eighth National Convention of Evangelists and Christian Workers, Peoria, Ill.
Dec. 27-Jan. 1. Sixth National Theological Conference, Oxford, O.
Dec. 27-Jan. 1. Alumni Section, National Student Assembly, Miami University, Oxford, O.
Dec. 28, 29. Thirty-first December meeting, American Society of Church History, Chester and Philadelphia, Pa.
Dec. 28-30. Presbyterian Youth Convention on World Missions, First Presbyterian Church, Atlanta, Ga.
Dec. 28-31. National Methodist Student Conference, St. Louis, Mo.
Dec. 29. Baptist State Young People's Convention, Hartford, Conn.
Dec. 30, 31. Second Annual Meeting Southwestern Philosophical Conference, Southern Methodist University, Dallas, Tex.
Jan. 2. Ford Hall Forum, Boston; Karin Michaelis, speaker.
Jan. 2. Chicago Sunday Evening Club; Bishop James E. Freeman, Protestant Episcopal Church, Washington, D. C., speaker.
Jan. 2-Feb. 21. Better Baptist Church Forums, Ohio.
Jan. 3-7. Annual Pastors Conference, University of Dubuque, Dubuque, Ia.
Jan. 3-9. Week of Prayer.
Jan. 8. Foreign Policy Association, Hotel Astor, New York City.
Jan. 9. Chicago Sunday Forum, Thorne Hall, Sherwood Eddy, speaker.
Jan. 9. Ford Hall Forum, Boston; S. K. Ratcliffe, speaker.
Jan. 10, 11. Electoral Conference, Universal Christian Council, College of Preachers, Washington, D. C.
Jan. 10-12. General Meeting of delegates to Oxford and Edinburgh with denominational leaders, College of Preachers and Wardman-Park Hotel, Washington, D. C.
Jan. 10-12. Nebraska State Convocation of Ministers, Omaha.
Jan. 10-14. Better Baptist Church Forums, Pennsylvania.
Jan. 10-14. Better Baptist Church Forums, New York.
Jan. 10-14. Ministers' Week, Emory University, Ga.
Jan. 11-13. State Baptist Convention, Jacksonville, Fla.
Jan. 11-14. General Missionary Council Methodist Episcopal Church, South, Savannah, Ga.
Jan. 12. Inter-seminary Conference on Human Relations, Chicago Round Table of Jews and Christians, Chicago.
Jan. 12. Ford Hall Forum, Boston; Count Herman Keyserling, speaker.
Jan. 12-Feb. 4. Better Baptist Church Forums, Connecticut.
Jan. 16. Chicago Sunday Forum, Thorne Hall; Max Lerner, speaker.
Jan. 16. Ford Hall Forum, Boston; Hon. Constantine Oumansky, speaker.
Jan. 19. Annual Meeting, American Waldensian Aid Society, New York City.
Jan. 19-21. Baptist Missionary Assembly, DeLand, Fla.
Jan. 20, 21. Baptist Missionary Assembly, Daytona Beach, Fla.
Jan. 22-26. Baptist Missionary Assembly, Miami, Fla.
Jan. 23-25. Baptist Missionary Assembly, Fort Lauderdale, Fla.
Jan. 26-28. Baptist Missionary Assembly, Palm Beach, Fla.
Jan. 29-Feb. 2. Baptist Missionary Assembly, Orlando, Fla.
Jan. 31-Feb. 4. Minister's Week, Chicago Theological Seminary, Chicago.
Jan. 23. Ford Hall Forum, Boston; Robert Gessner, speaker.
Jan. 30. Chicago Sunday Forum, Thorne Hall; Scott Nearing, speaker.
Jan. 30. Ford Hall Forum, Boston; Denis Conan Doyle, speaker.
Jan. 31-Feb. 3. Ohio Pastors' Convention, Columbus.
Feb. 5. Foreign Policy Association, Hotel Astor, New York.
Feb. 7-9. Iowa State Ministers' Convocation, Des Moines.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIV CHICAGO, DECEMBER 29, 1937 NUMBER 52

EDITORIAL

THE United States has made four specific demands on the Japanese government as a result of the sinking of the gunboat Panay in the Yangtze river. First, it asked for an official apology. Second, for full indemnification. Third, for punishment of the officers responsible. Fourth, for guarantees against future incidents of a similar nature. In addition, the President has requested that his personal sense of shock and concern be communicated directly to the emperor.

American Demands and Japanese Replies

What has Japan done? First, it has apologized, both officially and unofficially, in every way it could devise. It sent its first official apology before the first American note reached Tokyo. It followed the receipt of the American note with another apology. Ambassador Saito has resorted to the air to make a direct apology to the American people. The Japanese navy has declared its intention of apologizing by firing an official salute at the spot on the Yangtze where the Panay went down. Second, the Japanese government has promised full indemnity. In addition, Japanese civilians and newspapers have begun to raise funds for unofficial forms of indemnification. Third, Rear Admiral Mituwami, commanding naval air forces in China, has been recalled. Fourth, both the government in Tokyo and Ambassador Saito have promised that every effort will be made to safeguard American rights and property in China in the future. In addition, President Roosevelt's concern has been reported directly to the emperor by the premier. It would seem that American demands had been pretty well met. Yet the crisis, according to Washington, continues. Why? Because, it is explained, the Japanese army has not yet sufficiently acknowledged its share in the Panay affair or given adequate indication of regret.

Dealing with the Japanese Army

WHY has the Japanese army been so slow to follow the example set by the navy, which did not wait a day to acknowledge its responsibility and offer to punish the guilty? The Panay, it is now known, was sunk by naval planes, but it was also fired on by army scouting boats. Hallett Abend, chief Far Eastern correspondent of the *New York Times,* cleared this mystery up on December 20 when he reported that the army officer responsible for the firing on the Panay (as well as on the British gunboat Ladybird) was Colonel Kingoro Hashimoto. Colonel Hashimoto is the founder of the Great Japan Youth party, the fascist association of young officers who are fanatically determined to purge Japanese life of all civilian and industrial control and set up a Japan-dominated pan-Asiatic league. He was one of the leaders in the Tokyo officers' revolt last year, and was sent into retirement then as punishment for his part in the slaying of two cabinet ministers and the attempted slaying of the premier. With the outbreak of war, Hashimoto was recalled to active duty. Mr. Abend states that army officers in China from General Mitsui, the commander-in-chief, down would like to see Hashimoto disciplined, but they are afraid to touch him because of possible political upheavals in Japan. (The situation is somewhat reminiscent of our regular army's feeling toward Theodore Roosevelt after the "round robin" incident in the Santiago campaign.) The chances are that American pressure will eventually secure punishment even of the formidable Colonel Hashimoto. In any event, the problem of establishing discipline inside the Japanese army is one Japan herself will have to solve. But until such discipline has been established, the wisdom of keeping American forces out of the zone of war should be apparent.

Wages and Hours Bill Shelved, Not Killed

WHEN the House of Representatives, by a vote of 216 to 198, sent the wages and hours bill back to committee, it ended the hope for legislation at the special session upon one of the four measures which constituted the President's reason for calling it. This may mean permanent defeat for federal regulation of wages and hours, or it may mean only postponement until the regular session. In any case, the number of those, both in and out of Congress, who favor setting maximum hours and

minimum wages for labor is much larger than the number who approve any definite proposal that has yet been offered. The fear of centralized authority and bureaucratic administration of arbitrary power in industry has grown, and the docility of Congress in yielding to the presidential imperative in regard to "must" legislation has visibly declined. Congressmen have to come up for reelection next year, and they are less confident of riding through to glory on the President's popularity than they were last year. They are listening more to the voices back home, and less to the voice from the White House. Southern Democrats in the House joined with the Republicans in voting to recommit the measure for further study. The influence of the A. F. of L. was also on that side. Northern and eastern Democrats, together with such members as reflected the sentiment of the C.I.O., voted against recommittal. Thus labor is divided as well as the majority party. But it would be premature to interpret this temporary disposal of the bill as a final defeat. The need for "a floor for wages and a ceiling for hours" is too generally admitted—and by many who voted for further consideration as well as those who favored immediate action—to permit the easy assumption that the matter is permanently shelved.

Papers Ban or Limit Liquor Advertising

FIFTY-FIVE million dollars have been spent on newspaper advertisements for whisky and gin since repeal, and twenty million more for beer and wine. Yet, according to the *Editor and Publisher,* there are 375 daily papers in the United States which bar all advertisements of hard liquors, and 178 others that accept no advertisements of alcoholic beverages. State laws account for only the minor part of this restraint. Most of it is due either to the moral sense of the publishers or to their good sense in respecting the feelings of a large element among their subscribers. These figures are rather impressive. Advertising revenue furnishes the sinews of war for every newspaper in the country, and meeting the bills for the publication of a daily paper is not so easy that any source of cash income can be lightly overlooked. Yet here are some hundreds of publishers who not only refuse to accept any part of these millions for liquor advertising but say, as indicated in quoted statements and digested opinions, that they have "no regrets." This must mean something. First of all and on the very face of it, it means that about one-third of all the newspaper publishers in the country realize that selling alcoholic beverages is not just an ordinary business like selling shoes or groceries—"an important, wholesome part of our national life," as Mr. Raymond Moley lately said of the brewing industry—and that they are so sure of this that they do not care to take its money. (Parenthetically it may be reported that, out of 876 college papers, 101 accept beer advertising and 25 take whisky advertising.) There are varying degrees of taste and decency even among the papers which put no general ban on liquor advertising. A full-page advertisement in a number of large dailies just before Christmas opened with the line, "It is more blessed to give than to receive," and continued with an exhortation to all, of every race and creed, to translate this holy sentiment into action and exhibit the true Christmas spirit by giving their friends certain specified brands of whisky and gin. One would like to know how many papers, among those that regularly accept liquor ads, drew the line on this. There must have been some.

Is Radio Going Hollywood?

THE most pronounced trend in current radio styles is to make Hollywood the source of leading broadcasts. Advertisers have apparently been convinced that programs studded with the names of celluloid celebrities are assured a maximum listening public. The result is an endless prolongation over the air of ballyhoo for screen stars "now appearing in M-G-M's latest supercolossal picture," or for dance orchestras "featured in Warner Brothers' new musical revue." Radio has become largely another advertising adjunct for Hollywood. Millions of listeners woke up to this with a jolt on a recent Sunday evening when the popular Charlie McCarthy program was dragged through the slime of a Mae West guest appearance. Miss West, it seems, has just completed another picture. Box office reports have shown a rapid shrinkage in the audience attracted by her style of "art." In an effort to regain public interest, a place was found for her in a program which probably has as large a family following as any now on the air. Preliminary press reports stated that the actress was to be paid the largest amount ever expended for a single appearance on a radio program. Whatever the size of the sum, it is likely that the coffee firm which sponsors the Charlie McCarthy hour will discover that Miss West's cheque was only a first payment on the final cost in public good will. For the West act turned out to be just what might have been expected—a supersexed burlesque of the first chapters of Genesis, with the movie actress putting on the lips of Eve all the *double entendre* dialogue that a dirty-minded script department could contrive. If the radio chains and the advertisers who support them are deliberately trying to stir up a public demand for some stricter form of government regulation, their sell-out to Hollywood is undoubtedly the way to go about it.

Children Naturally Have Good Taste

A MOTHER who thought her children deserved something better in the way of entertainment than the flashy and trashy offerings of screen, radio and newspaper comics, and who thought that her children and children generally would like that better entertainment if they could be exposed to it under favorable conditions, was responsible for setting up the noncommercial enterprise known as Junior Programs, Inc., which offers good music, drama, films, marionettes and ballet at rock-bottom prices. The story was told in *Time* for December 20. Mrs. McFadden believes that children's taste is good if it is not corrupted by those who, having something to sell, think they can sell more of it and at a higher profit if they make it sensational and exciting regardless of artistic quality or effect upon plastic personalities. And she seems to have proved it. The truth is, as everyone who has much to do with children must know, that unspoiled children and

unspoiled adults enjoy very high forms of artistic entertainment. They lose their taste for these things only when the naive appreciation of the excellent and beautiful is corrupted by a diet of the gaudy and meretricious, or when their natural preference for the finer forms of beauty is overborne by a sophisticated adult judgment that calls them dull or high-brow. It is difficult to give this proposition a fair test, because we begin so early to condition the taste of the children toward a preference for the cheap and nasty and to make it difficult for them to enjoy without self-consciousness the more excellent things which they would enjoy if they had a chance. This is only one of many points at which we adults have failed to measure up to the responsibility of educating our children. But nothing in their education is more important than helping them to grow up with likes and dislikes that will be an assistance rather than a hindrance to their moral growth. Isn't it better to train a child to enjoy what is good and seek it gladly, than to enjoy what is bad and avoid it only under the impulsion of a stern sense of duty or an external restraint? Mrs. McFadden has shown that this more excellent way is also practicable. The question is whether we care enough for our children to take the trouble.

General Ludendorff Loses His Last Fight

SOME expert students and critics of the art of war rate Ludendorff as the ablest military genius on the German side of the great struggle, perhaps the ablest on either side. He had two misfortunes besides being on the losing side in that conflict. One was that he outlived his greatness by twenty years; the other was that, besides having military genius, he had a thoroughly military mind. He was a devotee of war, as well as a practitioner. He saw war as the natural and healthy state of national life, not as the price that a nation might have to pay for safety and the defense of its rights but as something inherently more beautiful and desirable than peace. Within the present year he had published a book exalting the glories and values of war as a national activity, quite apart from any specific end that might be gained by it. Along with this war-mania, not unnaturally, went the other interest that has dominated Ludendorff's later years—opposition to Christianity and promotion of a nationalistic German religion with a strongly pagan coloration. His phobia against Christianity in general and specifically against Jews, Jesuits and Freemasons, was largely derived from Frau Ludendorff—the second, whom he married in 1926 after the first divorced him. The present Frau Ludendorff is a woman of very energetic, not to say violent, mind. She also has written a recent book demanding the elimination of Christianity from Germany. Together they promoted their pagan faith not only by their own books but by operating a publishing house, editing and publishing a journal and organizing a body of followers. There was a fanatical strain in the Ludendorff propaganda which caused the nazi government to look with disfavor on their organization, though their basic idea was not unlike that of Rosenberg and the black shirts which enjoys official sanction. General Ludendorff will be buried with full military honors, as he well deserves to be. The kindest thing the world can do for his reputation is to remember him as a brilliant tactician and commander of armies—for what such distinction is worth—and forget the follies of his post-war years.

Wanted by Republicans: An Issue and a Man

AS A FIRST step toward preparation for the campaign of 1940, Republican leaders in conclave assembled have appointed Mr. Glenn Frank, late president of the University of Wisconsin, as chairman of a policy committee whose primary function is to scout for an issue. General Hugh Johnson, a critic with no friendly voice for anybody but with nearly as much antipathy toward the present administration's policies as toward the opposition party, considers this selection a superlative folly. It is evident that any Republican program that is to have any chance of success must be oriented toward liberalism; yet, as the General points out, the man who has been selected to discover or draft some affirmative statement of the party's purposes is the one man who is most at enmity with the liberal Republicans of his own state, the La Follettes. Thus the spirit of factionalism is invoked in the very act of launching an attempt to find something for the Republicans to rally around. Whatever weight that criticism may have, an even more serious consideration for the party arises out of its conscious need to ransack its brains and scour the country for an issue and a candidate. Issues that have enough vitality to bear the heat and burden of a campaign are not constructed for campaign purposes. They have to be formulated to be sure, but that which is formulated must first exist in a fairly large section of the public mind. A candidate for high office, similarly, must sooner or later be selected, but he cannot be discovered hidden in an obscurity which his own talents have not yet dispelled. A promising candidate must have a degree of visibility that makes the lantern of Diogenes unnecessary. What the Republican party needs is to have dawn upon it a program and a candidate as inevitable as a sunrise—not to search diligently in the hope of discovering an issue and a man that may be available.

Germany Avows Anti-Christian Religion of the State

LITTLE more is needed to make Germany's abandonment of Christianity complete and the establishment of her new natural religion of race and state, with the Fuehrer as de facto messiah, complete. Following swiftly upon Kerrl's declaration of the government's intention to disestablish the existing churches, came an article in the official organ of the black shirts, the organization nearest to Hitler and most certainly representative of his mind, declaring that Germany now has a "state religion," independent of all Christian churches. The followers of this religion call themselves "Believers in God." The God in whom they believe is the God who reveals himself in nature and experience, especially in the experience of the state. "The National Socialist state is determined to realize the divine plan in all aspects of life." Naturally, its own plan is the divine plan. "The State as the living body of a united people is an experience of faith in God. It receives

its moral law from the divine order, from the revelation of God in nature, and from the life and death of nations." Revelation and mediation are explicitly repudiated. There would seem to be little place in the system for individual experience. The only experience that counts is the experience of the nation. That which strengthens the nation therefore has the force of the divine order. It is demanded that this religion be taught in the schools. No priests or pastors are needed to teach it. "Every National Socialist should be able to give religious instruction out of the inspiration provided by his ideology"—which is, of course, the ideology of the nazi state. Thus the apotheosis of the state seems to be complete. It not only is a new anti-Christian religion but it is quasi-officially recognized as such. As to the Christian churches—"they have established their character as private associations of pastors, theologians and church employees who offer themselves as mediators with God for those who want something of the sort." This is only the culmination of a process which has been long under way, but it is a landmark.

Retrospect

ANOTHER year enters history. Many will see it pass without regret, remembering it as a period of fear, when most of man's efforts ended in failure, and every day brought new foreboding. Everywhere the sense of apprehension, the feeling that civilization is rushing blindly to an awful doom, has increased during the twelve months now closing. No longer is the question asked, "Will there be another world war?" The terror at the back of men's minds now forces their lips to say, "When will the second world war start?" Many with historical insight, viewing the events of 1937, are questioning, "Has the new world war begun?" Man, the hunted quarry of his own follies, staggers along a dark road that seems to lead toward a greater darkness. But we pause for a moment, in accordance with a custom long observed in these columns in the final issue of the year, to look back over the path already traveled.

I

In the great theater of world politics, what sensational events has the past year brought! Startling at the moment of their happening, the effects of many are still beyond calculation. Already, however, it is apparent that certain events which may have seemed of a local nature, internal to the affairs of single countries, are having profound repercussions throughout the world. Of these, the most important are the successive "purges," which, at brief intervals during the year, have cost the lives of hundreds of political and military leaders in soviet Russia. Indeed, it is hardly an exaggeration to say that many of the most ominous developments in the Far East and in other parts of Europe can be traced directly back to the measures taken by Stalin's government to assure its own stability.

As to the justification of the executions in Russia, which continue to the present hour, it is still too early to render a final judgment. But the observer stands appalled before the devastating moral implications involved in any verdict which history may hand down. Is what we are watching in Russia an instance of the readiness of the holders of power, even when that power is ostensibly dedicated to the noblest ends, to stop at no horrors in the perpetuation of their rule? Or is it proof that revolution carries within itself the seeds of its own destruction, so that men who have risked their lives for an ideal cause prove ready to play Judas at the moment when their personal ambitions are thwarted? Be the answer what it may, there can be no question as to the effect which the terror within Russia has had on the political course of other nations.

In Europe, the Russian purges have convinced both Germany and Italy that nothing save defensive action is to be expected from the Soviet Union, and have raised grave doubts in other nations as to the value of the military alliance between France and the U.S.S.R. The result has been a shifting of the balance of continental power into fascist hands—the so-called Berlin-Rome axis—and the acceptance of a subordinate role by the democratic nations pending completion of the gigantic rearmament program undertaken by Great Britain. This program is based on belief that Britain can no longer count heavily on help from Russia in the event of a general war. She and her ally, France, must be prepared to fight virtually alone. But while England is thus straining every resource to reach that level of preparedness, the fascist states have found themselves given almost a free hand.

The result has been a terrifying revelation of the nature of fascist policy. In Spain, Mussolini and Hitler have waged an undeclared war to impose a military dictatorship allied with every known form of reaction on a people who, left to themselves, would have had small difficulty in defending their liberty. In the Mediterranean, actual piracy has been revived, with nameless submarines loosed against the ships of nations with which the fascist states supposedly were maintaining friendly relations. In central Europe, a constant campaign of bullying has been carried on. Danzig has been absorbed by the nazis, Czechoslovakia threatened, the Little Entente undermined. In North Africa and the Near East, a ceaseless barrage of fascist propaganda has been laid down to spread revolt and bloodshed throughout the Arab world. In Africa, Mussolini's conquest of Ethiopia in the northwest must soon be balanced, if Hitler is to be placated, by cession to Germany of colonies in the central and southeastern portion of the continent.

More freighted with calamity than any of these developments has been the year's disclosure of a community of interest between the fascist states of Europe and Japan. Japan, likewise, has been spurred to a new aggression in eastern Asia by her belief that Russia's internal condition renders interference unlikely. In early summer a Japanese attack on Russian ships and troops on the Amur river brought a withdrawal by the soviet forces rather than a warning from the Kremlin. Within two weeks the "incident" had been created near Peiping, out of which has developed the bloody but undeclared war now raging in China. In that war, the government of Chiang Kai-shek has been driven from its capital, Japanese forces have occupied the rich provinces of northern China and most of the Yangtze valley, the fertile provinces of the southern coastal region now lie at the mercy of the invader, and a Japanese economic penetration is about to be launched

which will destroy most of the investments which foreign capital has made in China. It is at this moment in history, when Great Britain faces the loss of the great commercial stakes which she has in the Yangtze region, and the United States, France and Holland see cause to fear for their lesser interests in the Far East, that formal alliance between Japan, Germany and Italy is proclaimed.

As this fascist world bloc has come into being, pushing its fortunes by war in both Europe and Asia, the League of Nations has continued to fade from the international picture. Even as a forum for the discussion of threats to peace, the league has almost ceased to function. The possibility of attaining a just settlement of international discords by negotiation seems as remote as the possibility of insuring peace by means of a Kellogg pact. In a world where force has become, not the ultimate arbiter but the daily recourse of nations which depend on war for their very lives, despairing men see no alternative but to prepare to meet that force with more force. As a result, the whole world has been plunged into an armament race without parallel.

To see this armament race in all its hideousness, the observer may well consider what is going on in Great Britain. England has no illusions as to where her course is leading. It is leading to a day (which most of her leaders believe to be about three or four years distant) when she will feel herself sufficiently armed to resume her old role of imposing her will on the nations of the Continent. But if those nations refuse to submit to her will, then she must be prepared to use the armament which she is now so frantically manufacturing. Hosts of thoughtful Englishmen, studying the nature of fascism, know that the submission of the dictator-ruled states is by no means probable. Yet, they ask, what other course is open? As a result, even the Labor party votes for the most extravagant war preparations. Gas masks have been provided for every man, woman and child in the British isles. And as 1937 closes the government is rushing through Parliament a law which, on the outbreak of war, will transport seven million of the inhabitants of the cities of England into the country and hide them in woods or in caves in the earth. England marshals her might to prepare her people for a return to the Dark Ages!

II

Viewed against this background of the world's progress toward disaster, the record of the past year in American life seems comparatively happy. There have been tumults and disorders; portents of future trouble have multiplied. Yet the people of our nation have experienced few such frustrations as have reduced their fellows in other lands to despair. For the United States, 1937 has been a stern year; but if it has been a tragic year as well, the tragedy does not yet appear.

Contemporary American history still revolves about the person and fortunes of the President. The year now closing has been the least satisfying to Mr. Roosevelt of any which he has spent in the White House. Entering the year with the unprecedented majority of the 1936 election, he leaves it with the knowledge that his counsel in the nation's internal affairs has been rejected and his course in foreign affairs has won no laurels. The ill-advised decision to pack the Supreme Court, rather than to attempt to liberalize the Constitution by the democratic process of amendment, cost the President his control over Congress. Coupled with the lamentable Black appointment, it cost him a measure of popular support which he could ill afford to lose. Current opposition to the administration's legislative program in a House which is preparing to stand for reelection, tells more than could volumes of argument as to the waning glamor of the Roosevelt name.

Nor has the President regained in the field of foreign affairs what prestige he has lost at home. The reciprocal trade treaties are undoubtedly working, "here a little and there a little," to open the channels of world trade and so to foster the chances for peace. But the policy embodied in the treaties and the credit for their negotiation is Mr. Hull's rather than Mr. Roosevelt's. The trip to South America may have lessened somewhat the suspicions still lurking in Latin minds as to the intentions of the "Colossus of the North." But the unfortunate Rio de Janeiro speech has left Mr. Roosevelt in an uncomfortable position with relation to the Vargas importation of fascist dictatorship into this hemisphere. And the Chicago speech, followed by the pathetic Brussels conference, has inspired more fear among Mr. Roosevelt's own countrymen than among the aggressor nations against which he inveighed.

Far more important to the nation than any of these things have been the events of the year in the field of industry and social organization. Here the recession has served to prove that the basic purposes of the New Deal have not been achieved. There remains a yawning gulf between the needs of the people and the ability of the masses to buy. The tendency toward centralization of wealth and credit has not been checked, let alone changed. Demands for a balancing of the government's budget are paralleled by proof that curtailment of government aid brings an immediate palsy to business. Development of an aggressive labor movement taking in the hosts of unskilled workers and demanding genuine economic and political power is still met by readiness on the part of ownership to resort to strong-arm methods, hardly distinguishable from fascism, to retain power unimpaired. The attempt to iron out the peaks and valleys in industry, to do away with the business cycle, has proved so baffling as to be almost abandoned. As the year ends, Mr. Wallace continues that effort in behalf of the farmers, but the outcome is doubtful.

Reduced to its simplest terms, the economic problem which has discomfited the New Deal has its sources in the fact that the social services which the New Deal would guarantee to the hitherto neglected portions of our population require for their financing a high measure of prosperity for industry. But with the return of a high measure of prosperity to business, there returns likewise ability to resist the demands for the transfer of power and funds involved in providing the promised social services. The result is an impasse between government and business—an impasse which may have no resolution short of political action far more radical than any which the nation has experienced for the past seventy-five years.

Space remains to say but a brief word as to the record of the year in the world of religion. Here, too, there have been events which provide grave portents for the future. Foremost among these has undoubtedly been the increasing

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drift of the Roman Catholic Church within the orbit of fascism. There is something peculiarly tragic in this, for by every sign the pope, Pius XI, who wrote the encyclical *Quadragesimo Anno* has no business blessing tyranny of the sort represented by Mussolini and Franco. Many Catholics are struggling to offset this drift, but the weight of hierarchical interest, intent on preserving privileges which have grown up under passing orders of society, is against them. Too widely for its own future good, the Roman Catholic Church is becoming identified in the minds of the masses with political and social reaction.

The struggle over the freedom of the church in Germany continues. The year now closing has sufficed to give the entire nation a demonstration of the courage and constancy of the pastors who oppose absorption in the totalitarian state order. It has served, likewise, to give the group headed by Dr. Alfred Rosenberg opportunity to clarify and popularize their demands for a revision of religious dogma to bring it into line with nazi ideas of race and cultural superiority. The Christian world outside Germany unites in prayer for the clergy and laity who continue to resist the encroachments of the state. But there is as yet no indication as to what the outcome of that struggle will be, although the chaplains of the army are now petitioning Hitler to grant freedom to the servants of the altar in order that the nation may be united for the day of battle!

Without regard to other events, however, 1937 is likely to be remembered in church history for the conferences at Oxford and Edinburgh. There representatives of all communions save Rome looked with open eyes on the realities of the present world. They saw, and acknowledged, the sins which are hurrying modern society toward destruction. They accepted the responsibility of the church for the character of civilization. They confessed that in a divided church there is no strength sufficient for this task. To open the way toward union, they formed a World Council of Churches. It remains to be seen how largely what was accomplished at these two ecumenical conferences can be translated into the thought and life of the now scattered churches of a divided Christendom. Or did Oxford and Edinburgh come too late—so late that civilization itself must be born anew before the churches can be born anew?

Two Needs

EDITOR THE CHRISTIAN CENTURY:

SIR: When AE, the Irish poet and mystic and cooperator, quotes Emerson, you and I will listen: "The needs of life, I think Emerson says, are much fewer than most people suppose. The two great needs are"—I wonder if we were to end the sentence there and invite our friends to supply the rest, what they would say. It might make a pleasant game.

The two needs according to AE and Emerson are "good talk and plenty of solitude to brood and dig deep." Both, not one without the other.

Good talk by itself leaves a man excited and restless and perhaps a little shallow. Solitude without good talk leaves him slow and uncorrected and perhaps self-centered. I am not thinking of the few who are called to a life of solitude, but of the multitude who must live the ordinary life. If they do not have good talk, they will suffer for it.

We ought to have both, and happily they can be had without money. AE says of his own friends in Dublin, who rallied round on Sunday evenings and had much talk, that they were all poor, and they did their best work when they were poor. But they had these two needs supplied, as they can be supplied without price; they cannot be had for gold, and "no mention shall be made of pearls." Good talk and solitude cannot be bought.

Both are in danger in these days. The enemies of solitude are many, but among them the chief is fear. It is not hard to understand this fear. In a crowd we may forget the last deep realities. But in solitude we have to choose between alternatives, and we dread that choice.

But what are the enemies of good talk? Obviously the radio may be if it is stupidly used, or the automobile and all speed; but all such enemies must be overcome, and we must restore the old and glorious custom of rallying-round.

If you could visit again some of the scenes in other ages, would you not choose to be with Socrates, or in later times with Samuel Johnson and his friends? (I am not sure that, being what you are, you would have been at ease in the Mermaid Tavern.) You would love to hear the talk of the famous dead. And I know that you would not forget that other company in Galilee and Jerusalem. They learned from talk more than books could give them.

We ought to get rid, once for all, of the foolish idea that we have no time to spare for talk. Or that such time is wasted. Go over your own life, and see whether in the interests of economy of time you would miss out those glorious evenings in which you talked with your friends and "tired the sun with talking and sent him down the sky."

I am sure that you do not forget those good talks, and you and I look forward to still more. Solitude and good talk, both good things.

Ever yours in a thoughtful mood,
QUINTUS QUIZ.

Poem for New Year's Eve

ETERNITY is not the sum of time.
It is no sequence, long, immeasurable.
It is release from time, is timelessness;
It is the fourth dimension of the spirit.
It is the poise about which movement sways,
The tonic chord, unheard yet mastering.
Unto Eternity all selfless work aspires,
And kneeling waits upon its accolade.
—The while this grimly bitter year recedes,
A year of pain and war, with more to come
(The future held in peonage to the past)—
Let us not fail to give consideration
To highborn music, poetry and art,
To love that is the root and flower of life,
To all the Fine, Rejected, Beautiful,
Which is eternal, being out of time.

EDITH LOVEJOY PIERCE.

Let the People Vote on War!

By Harold E. Fey

WAR SCARES sometimes backfire. Usually amenable to exploitation by militarists, munition makers and hard-pressed politicians for purposes of *realpolitik,* war scares may get out of control. Big navy men rejoiced that the Italian and Spanish crises enabled them to obtain larger appropriations, but they were chagrined when the same evil wind gave us the neutrality law. It now begins to look as though the same thing may occur in connection with the Panay incident, which has been deliberately fanned into a war scare to serve the purposes of the administration in Washington. The impetus which this dangerous exacerbation of international relations provided was all that was required to blast the Ludlow war referendum bill out of committee on to the floor of Congress for debate. If President Roosevelt continues to magnify this incident, which would never have occurred had he not attempted to nullify the neutrality law, the war referendum may yet become law.

Provisions of the Bill

The war referendum bill was introduced by Representative Louis Ludlow of Indiana in 1935. It says: "Except in the event of an invasion of the United States or its territorial possessions and attack upon its citizens residing therein, the authority of Congress to declare war shall not become effective until confirmed by a majority of all votes cast thereon in a nationwide referendum. Congress when it deems a national crisis to exist may by concurrent resolution refer the question of war or peace to the citizens of the states, the question to be voted on being, Shall the United States declare war on————?"

Referred to a hostile judiciary committee, the bill was apparently killed, though hearings held a year ago showed an unexpectedly wide popular support. When the special session opened in November herculean labors on the part of congressmen and peace forces, the latter led by the National Council for the Prevention of War, had been able to secure only 185 of the 218 signatures required to force the measure out on the floor of Congress. During the first weeks of the session the number slowly mounted to two hundred and there apparently stuck. Then far away on the Yangtze a Japanese air squadron bombed a United States gunboat engaged in convoying a fleet of Standard Oil tankers up the river. Immediately new congressional names began to appear on the discharge petition. The judiciary committee, alarmed, suddenly announced that new hearings would be held on the Ludlow bill—an obstructionist move which might, if it had succeeded, have held up the measure for a long time while hearings dragged out. But the tactics of the administration in prolonging the Panay crisis proved the undoing of this plan. The day before the hearings were scheduled the 218th name appeared on the petition. The proposed hearings were dropped since the measure was thus automatically forced out of the hands of the committee. Debate is scheduled to begin on January 10. Two hundred and ninety votes are required to pass the House.

If the Ludlow proposal passes the House, it goes to the Senate, which now has three similar proposals for war referenda before it. Senator Capper's measure is substantially the same as the Ludlow bill. Senators La Follette and Clark are sponsoring proposals which go even further. Both exclude invasion of North American or Caribbean countries from the prohibitions of the proposed amendment. Then in addition to the provision requiring a majority vote of the people before Congress may declare war, except in case of invasion, they have two other valuable features. The first specifies that the President shall not wage warfare abroad without a declaration of war by Congress. In view of the fact that this has happened, according to Mauritz Hallgren, some sixty times in our history, it is high time that this defect in our constitutional structure be remedied. The second feature provides that no conscription for military service overseas may be instituted without the specific sanction of the people obtained through the national referendum.

The administration has not attempted to conceal its annoyance at the fact that this referendum proposal, which a very high official described as "damned nonsense," has suddenly burst into public discussion at a moment when our Asiatic policy is passing through a major crisis. Secretary Hull has taken a strong stand against the Ludlow bill. When a woman reporter asked President Roosevelt, "Do you believe that a referendum on war is consistent with representative government?" he emphatically answered, "No!" The fact that the revealing question and the inconsistent answer were sent out from the White House in direct quotation, contrary to the invariable rule of presidential press conferences, is significant. More illuminating still is a presidential conception of representative government which would summarily place outside the range of the democratic process the most important single question this nation will ever have to face. What other interpretation is possible than that the President believes that democracy is unfit to decide the question upon which more than any other the fate of democracy rests?

Need Check on President's Power

Yet the very incident whose "brilliant and effective handling" is being hampered by the emergence of the referendum proposal vividly illustrates the need for a check upon presidential prerogative in foreign affairs. Arthur Krock, the head of the Washington bureau of the *New York Times,* says that when the news of the sinking of the Panay first reached the capital, "the secretary of state entered conference with the undersecretary. Their key men were called in, and what to do and how to do it was the business of the meeting. But the President went immediately into action, without waiting for the results of the conference. He decided to protest and informed the state department of the points he desired to be made." He also authorized the publication of his private memorandum to the state department, an act unprecedented since the World War, and through Stephen Early, one of his secretaries, he

heightened the artificial sense of tension by informing correspondents that the affair should be handled on the basis of "national patriotism" and urging press and public to support him with united loyalty. The administration seems completely oblivious to the fact that it is just this cavalier assumption of power, principally illustrated in the nullification of the neutrality law, this thing which Mr. Krock admiringly calls the "unhampered executive government of the United States," which has undermined public confidence in President Roosevelt and given the war referendum its sudden momentum.

Arguments are Smoke Screen

The arguments against the war referendum are so weak that they show that they are only a smoke screen to conceal the real reasons for the opposition. It is said to place the nation in danger, that the poll will take so long that we could be invaded while the people are balloting. The answer is first, that the proposal specifically excepts invasion; second, that our wide sea frontiers make such precipitate menace impossible; third, that with modern communications the poll can be taken, according to Admiral Samuel MacGowan, former paymaster general of the navy, in from two to three days—less time than it took Congress to debate the declaration of war in 1917. Of course everybody knows that the United States is in no danger of invasion—that it would take more ships than could be assembled if all the nations in the world cooperated to land an effective force on our shores. It is not this prospect which disturbs opponents of the referendum; the real cause for their opposition lies in the fact that if such an amendment is adopted the United States will be estopped from engaging in foreign war.

Another argument advanced against the proposal which Congress is about to vote on is that it would largely nullify the influence of the United States in world affairs. "By delimiting the executive in the conduct of our foreign relations, it would permit treaty-breaking nations to go ahead without fear of America." Aside from the obvious fact that such nations are doing as they please now, the answer to that argument lies in the Kellogg pact, in which we have already signed our name to a pledge never again to use "war as an instrument of national policy." After signing that covenant, the United States has no right to any influence in world affairs which can only be exerted by threats of force, unless we also are ready to join the ranks of treaty-breakers. Furthermore, the people of this country have always responded to leadership which promised nonentanglement in foreign war, and the use of moral as against military force.

The principal indictment of a war referendum is that it robs the President of a free hand in the conduct of foreign affairs. Admitted, but what of it? His is not a constitutional right, and it is incompatible with true self-government. It goes back to the time of Jefferson, when as secretary of state in 1793 he informed the French minister that from the President alone could "foreign nations or their agents learn what is or has been the will of the nation." The traditions of subsequent years have magnified this precedent into a power in this area similar to that held by Hitler or Mussolini; a power of which Mr. Roosevelt boasted when he told a delegation of congressmen that he could "take this country into war at any time inside of ten days." "In dealing with our foreign relations, ours is not a popular government at all, but a pure autocracy," says Congressman Ludlow. According to Senator La Follette: "The weakness of American democracy today lies in the almost unrestricted power of any executive to create a war situation which Congress must accept, and the power of Congress to make one decision [declaring war] which will transform the whole nation into an armed camp and in effect suspend the whole bill of rights. . . . This amendment will act as a great bulwark to preserve liberty in the struggle of this nation to maintain its democratic form of government."

Behind the other questions which emerge from the war referendum proposal is the decision which it involves concerning where America's true national interest lies. If this requirement for a referendum is written into the Constitution, America will by that act have decided that our era of imperialist expansion is over, that we will henceforth cultivate our own garden and permit other people to work at peace in theirs. On this question the President is at odds with the people. His determination at all costs to control the conduct of our foreign affairs, even though it involves the nullification of laws passed by Congress, means that he is set upon being free, in the words of Stephen Raushenbush, "to gamble our peace in negotiations with other powers about our claims to an open door in China or to trading rights in war zones. If we are to continue the process of economic and political entanglement in various parts of the world and to move toward commitments to punish aggressor nations, then it is not safe for us or any other great power to allow the people to vote on wars which may come from these commitments."

At present Congress can, by declaration of war, according to Senator La Follette, "without further check by the people, set up a virtual military dictatorship, send millions of men to death in foreign lands, open the sluice-gates to billions of war loans to other nations and burden down the nation with more than double the present national debt." But it is not really Congress which does this. It is the President, not Congress, who determines the issues upon which war is undertaken. The need for a popular referendum lies here, in Congress' inability, due to the President's control over foreign relations, to prevent him from formulating war policies. The people are as competent as Congress to decide. They possess as much information as Congress often does when it is asked to vote on war.

Let the People Decide

After all, who better can make decisions of such gravity than the people who must do the fighting, pay the bills, suffer the consequences? Placing the power to make or to refuse to make war in the hands of those who must pay, suffer and die is one more logical step in the struggle to take absolute power away from rulers. The power to make war is the power to destroy democracy, corrupt religion and defile education. It is the modern world's most direct short-cut to tyranny and social chaos. Since placing this power in the hands of the people makes it unlikely that it will ever again be exercised, the Congress should submit the Ludlow proposal for a war referendum to the people.

The Christian 'Y' of the Future

By Arnold Eugene Jenny

JUDGED by all ordinary standards of comparison, the Young Men's Christian Association is probably as effective a Christian agency as any we have, including the church itself. But having said that, we must admit at once that much remains to be desired for the association as well as for all other Christian organizations.

Some of the weaknesses of the Y as a thoroughgoing Christian enterprise were discussed several years ago in The Christian Century in an article entitled "Can the 'Y' Be Christian?" by James Ellenwood, the able senior state secretary of the Y.M.C.A. in New York. Much of that article coincides with what I have so often said and written that I welcome an opportunity to give the discussion wider scope. I would like to attempt the completion of the analysis which Mr. Ellenwood began and to outline the reorganization which, in my opinion, the Young Men's Christian Association must make if it not only is to continue to be a useful and effective agency of the church but, more, to utilize fully its enormous resources of personnel and machinery in the herculean task of building a Christian social order.

Historical Background

We have time to review only a few of the major historical developments of the Y, but enough to indicate broadly what has happened to it. George Williams and the other young men who with him founded the Young Men's Christian Association in London in 1844 had banded themselves together in an intimate Christian fellowship whose chief object was to aid its members in their fight against the moral temptations of the time and place and in the maintenance of Christian standards of life. When this fellowship crystallized into a formal organization, its purpose was declared to be "to win young men to Jesus Christ." This purpose never has been changed though, to be sure, much of its narrowly evangelistic flavor has been lost. Even the theologically worded Paris Basis, a personal declaration of faith and purpose, and the later American Portland Basis, which simply required membership in an evangelical church as a qualification for affiliation with the Y, have lost their significance and appeal, hence have been dropped from the current American Y vocabulary almost to the vanishing point. But the essentially Christian purpose of the Y.M.C.A. was never more articulate and probably never more widely accepted than now, despite the association's unprecedented institutionalization, especially in this country.

The founder's "upper room" in the dormitory of the London department store, in which he was employed and among whose other "clarks" he had found the first recruits for his prayer meeting fellowship, soon became too small. Rooms were rented elsewhere and a library and lectures were added to the program. When groups were formed in other districts of England and abroad, and the range of activities widened, whole buildings were procured and as resources grew, built to order. The gradual preoccupation of leaders with the "running" of these "plants" and with their necessary budgets and campaigns and the whole gamut of institutional problems was inevitable.

Institutional Assumptions

Y buildings, like churches, in time came to be invested with a certain charm; secretaries and ministers, and the rank and file as well, naively, though perhaps quite unconsciously, assumed that everything they did in these buildings contributed in some mystical way to the development of Christian character and the building of a Christian society—a rather large assumption, which many good souls still cherish despite the findings of such studies as those of Hartshorne and May, showing that even a Bible class may, under certain conditions, prove a decidedly negative factor in character formation. And of course, as Mr. Ellenwood has pointed out, eventually many young men "joined" simply to avail themselves of the opportunity to participate in some activity sponsored by the Y or to be the recipients of some of its many services without thought or desire to enlist in the Christian cause which gave the association birth and which is its only raison d'etre.

This latter group, sometimes rather contemptuously referred to as "privilege buyers" by secretaries who have been overwhelmed by their preponderance and apparent superficiality, has become the larger and more active group in the average association. But that is perhaps quite as it should be. The "C" in the "Y" will not regain its primacy by ejecting this large body of potential members nor by relinquishing any recreational or social service activities. What *is* needed is a rediscovery of what membership in the Young Men's Christian Association really means and the enlistment, training and projection of such a dynamic membership into all areas of life so that these will be transformed and made more truly Christian.

Members and Associates

The importance of this distinction between those committed to the major purpose of the association and those primarily interested in the self-improvement and recreational activities was early recognized by the first association. It therefore established two classes of affiliants, members and associates. This fundamental difference is still recognized by most European associations, many of which have no buildings but are vital units of local churches. One wonders if the American associations with their large physical plants and consequent involvement in the preservation of the economic status quo would put up as valiant an opposition to their government in a similar situation as have the "Bibel Kreise" (Bible circles) of the German Y.M.C.A. to Hitler's absorption of these groups in the Hitler Youth.

Obviously, the Y is not seeking to do two mutually exclusive things. It has a primary function of Christian education and missionary endeavor and, broadly conceived, all of the secondary functions may be made to contribute

to the primary one, and usually do. There is, of course, no such thing as a "neutral" activity when measuring its effect upon personality or religion. It may be good or bad, but it cannot be neutral.

No Neutral Activities

A ministerial friend pointed this out to me several years ago after witnessing a not uncommon sort of incident at a basketball game in a Y gymnasium. A costly slip had caused a player to take the name of the Lord in vain, whereupon the referee blew his whistle and called a foul. The effect, this minister reported, upon the offender, the other players and the spectators was immediate and impressive. Of course, too much cannot be claimed for this one incident, but it serves to illustrate this important point: it is not so much *what* one does as *how,* and not so much what one *professes* as how one *lives* that makes him Christian or unchristian.

In the realm of moral, ethical and religious choices there is no neutrality. The separation of life into sacred and secular departments is artificial and mischievous. Much of the paganism of our so-called "Christian" society is the result of it. In sober truth, basketball games and forum discussions may be and often are more potent Christian influences in the lives of young men than Sunday school lessons and sermons. In an article in The Christian Century Mr. Alfred Wilson Swan wrote some time ago: "What the church [or, I might add, the Y] has to say to youth must be positive. Youth has a natural superabundance of energy. Athletics affords a sound physical and social outlet for that energy. Any teaching that is to grip youth must have a sound vitalism at the heart of it." That is why another ministerial friend brought his young men to the Y building and played ball with them.

This is not to say that recreational activities can take the place of formal religious teaching. The two are parts of the whole function of religious education and must be integrated into a unified plan to be effective in making all of life Christian. But it does not follow necessarily that the Y.M.C.A. should undertake to duplicate the church's work of formal worship and religious instruction. Its greatest usefulness probably lies in making available to youth an abundance of life experiences in which this teaching can be given practical application and testing.

A Part of the Christian Program

How, then, may the association retain the centrality of its chief aim and at the same time continue this wide range of activities and have these activities become a part, inevitable and permanent, of its total Christian program? Precisely in the same way as in the church, and I would prescribe the same method for both.

In the first place, as I have stated already with reference to the Y, membership must be made a much more significant thing than it now is in both the church and the Y. It is as a rule much too simple and easy and therefore relatively meaningless. The chief present consideration on the part of the average applicant seems to be, "What benefits will accrue to me if I join?" In the case of the Y, with some notable exceptions, about all one must do to join is to sign a perfectly noncommittal statement to the effect that "I hereby apply for membership in the Y. M.C.A." and to pay the prescribed fee. Beyond that, the applicant learns nothing about the nature of the organization or its purpose nor is he expected to assume any sort of obligation. If he is a frequent participant in the activity or activities in which he is interested and which probably induced him to join, he is rated an "active member."

It follows that there are special "summer memberships" and as at least one Y advertises, a "morning membership" at reduced rates, to fill up blocks of time and space in its plant not now much in demand, as though membership in a sacred fellowship were a matter of time and place, or a commodity to be bought for so much pelf! To call such a casual relationship with it "membership" is utterly unworthy; it is in fact immoral and irreligious. Participation in any of these activities is quite proper and justifiable for its own sake but it does not constitute membership in the association any more than attending meetings of the men's club or bowling on its team is an equivalent of membership in a church.

What Is Membership?

Membership in a Y.M.C.A. or a church ought to imply a free and wholehearted acceptance of the program of Jesus and association of effort with other like-minded persons; a voluntary and spontaneous assumption of responsibility for work (I don't like to use that much-abused word "service") and financial support for the furtherance of its mission at home and abroad. Any other relationship for any other, lesser purpose should be of an *associate* nature. Non-Christians would thus face no dilemma and would need to make no mental reservations when "signing up" under such a plan. Nominal Christians with no vital personal Christian experience or even interest would avoid the appearance of hypocrisy under an enlistment as associates, yet would always be in first line of succession to the ranks of full membership.

Under such a plan, none would be excluded from fellowship nor even from work, but all would enroll honestly on the basis of actual interest and loyalty. Activities and fees would be considerations apart from membership, and members and associates might enroll separately for enlistment and work in the organization on the one hand, and for participation in self-improvement and recreational activities on the other. This plan should also solve the much-mooted question of "control" to the satisfaction of both conservatives and liberals within the association, since it would be confined to those genuinely interested and engaged in the Christian work of the association.

It is probable that *members* would always be a relatively small group, but the dynamic inner circle which would give direction and power to the whole. *Associates* would always be potential *members.* Such an arrangement is neither new nor revolutionary, although its general acceptance might well prove revolutionary in effect! As previously mentioned, it was practiced by the first Y.M. C.A. It was also the successful and happy experience of one association of 1,500 members and associates with which the writer was associated for nearly nine years, and it is the basis upon which he helped to rebuild the association with which he last was connected in a local field. On the basis of such a reorganization, the Y can, and I have

faith will, emerge from its immersion in physical plants and processes often but loosely related to its primary purpose, once more as a dynamic Christian youth movement, one less pietistic than its predecessor, but more socially responsive and effective, destined to become a greater blessing than ever and the Christian church's strongest ally.

May God hasten that day!

Revolt in the North

By Ezra P. Young

WHEN nearly twenty-five million people dismiss the church as unimportant in their daily life, it is news. In the Scandinavian countries, widely known and admired for their contribution to social legislation, education and economics, one finds a happy readiness to discuss any subject but the church.

The reason for this silence is not far to seek. Except among a few fundamentalists and ardent ritualists, the state church in Scandinavia is a dead issue. Since the first fine fervor of the Reformation, it has been a place of retreat from life, flourishing under the protection and bounty of the crown. Only in those rare instances where a priest's personality has transcended the ancient creeds and forms of the church can it be said to have made an imprint on secular life. In general, the state churches of Scandinavia are little more than a parade place for the elite, a glorified military museum. With that strange resignation to history, unknown in our own land, the people up to now have accepted the secondary role of the church in the common life without question.

But today there are gathering signs of revolt among a people whose brief glimpses of the church in other lands have made them aware that articulate religion is the only safeguard against social chaos and rampant nationalism. The current conflict between church and state just across the border in Germany speaks only too eloquently of what happens to a church left far behind in the mad march toward a new national destiny. Scandinavians, remembering the day when they and their Teutonic cousins were in rapport, have an uncomfortable feeling that what is happening in Germany today may happen to them tomorrow. Especially is this fear present in Denmark where nazi cells are forming as outposts of the new Germany.

Awakening Criticism

Some of the Scandinavian people have started a religious revolt. They are in revolt against creeds which were written for the Middle Ages. They question a theology whose emphasis in a time of social change is almost entirely on personal piety as a preparation for the life beyond. They are critical of a message which has no vital relation to reality. In reports of the ministries of religion it is claimed that over 90 per cent of Scandinavia is still nominally Lutheran, enrolled in the three state churches. In reality a growing company of Christians do no more than pay their church tax (about five dollars a year), resort to the church for the ministry of the sacraments, and then turn elsewhere for inspiration.

"Our attitude toward the state church," said Jacob Lange, for many years principal of the Folk High School at Odense, Denmark, "is one of indifference rather than opposition. You to the west expect much of your church; we expect little, and we are not, therefore, disappointed." After attending some thirty services in Denmark, both in urban and rural areas, I began to understand this indifference. The church with a social message in Denmark is rare. Moreover, and this is the more astounding, the church where there is any reference to the cooperative or labor movements is an exception! While Denmark, Sweden and Norway, with their rapidly developing social order, furnish admirable homiletical material to the socially-minded pastors, the state church, bound down by tradition and creed, still preaches the gospel of "charity among the rich and patience among the poor."

Reaction Among the Clergy

To know this is to understand why it is that many of the Scandinavian pioneers in the cooperative movement in the United States have no time for the church. Out of their past experience comes the memory of a church dominated by landowners and nobility in league with a clergy who were willing to sacrifice the new society aborning for personal prestige and property. We should not judge the Scandinavian clergy too harshly; it was traditional for priests to be above their fellows in learning and in the goods of this world. Some of the most extensive estates in Scandinavia were the "Praeste Gaard," or priest manors. Today most of these estates have been taken from the church and divided among the peasants whose ancestors were in tenancy to the parish. It was from one of these parishes in North Jutland that Dean Sonne, a man with a rare sympathy and social passion, traveled to England to study the cooperatives and bring them to his beloved Denmark. It was the common people, however, without further aid from the church who took up the idea and put it into practical form.

On the surface it might seem that the Scandinavian churches are impotent because they are state-controlled. On the contrary, they enjoy more freedom than any of the churches on the Continent. In the Danish church, for example, there are but three requirements imposed by the state: first, that the state shall cooperate with (not dictate to) the congregation in the selection of its minister; second, that the state and the congregation shall share in the financing of the church; and, third, that one of two texts issued for each week by the ministry of religion shall be used in all of the churches of the land. Certainly, none of these restrictions smacks of the regimentation and repression which handicap the church in Germany.

The spearhead of the new revolt and religious revival

has been a group within the church. These ministers have been stirred into action by increasing evidence of irreligion among the people. This clerical minority, articulate first in the cities, and later in the country, call themselves Christian Socialists, and Twentieth Century Grundtvigians. In the steps of Bishop Grundtvig, once excommunicated from the established church because of his radical views concerning education, these men are endeavoring to mobilize the people for a death struggle against two forces which threaten northern culture and Christianity. These forces are nationalism and paganism. In their religious renascence they must combat both a complacent clerical majority within the church and irreligion in the community without.

Rebels Mostly Older Leaders

Interestingly enough this revolt has been confined mainly to the older leaders in the cities. Younger ministers seem content either to be carried along on the wave, or to find expression for their spiritual energies in Barthianism, rationalism, or the more native fundamentalist movement of the Inner Mission which fights on two fronts: for temperance and for a literal interpretation of the Scriptures. One reason for this religious contentment among the younger ministers is that the ministry attracts many of its men from conservative rural communities, and these sons of the farm are awed by the prestige and power which their new office gives them. On the other hand, it is quite unusual for a folk-school man, or a worker, or any other individual from a socially-minded background, to enter the established church as a pastor. This is obviously significant.

The element most lacking in the state church is struggle. Until now it has had neither a passionate following nor a militant opposition. This attitude of indifference is entirely out of keeping with the spirit of the Scandinavians, whose brave battles with the sea and the soil and invading neighbors have been legion. The only possible explanation for it lies in the historic tradition of the church as something apart from the common experience of the Scandinavian peoples.

It is a strange sight to see the people of the north, who are not usually given to extremes in thought or action, openly enthusiastic over new sects and religions. Witness the widely publicized, but somewhat exaggerated, influence of the Oxford Group (chiefly among the upper class), the very real interest in Barth among the intellectuals, and the spread of the free church idea among the workers and farmers. The people are groping for something—call it religion or a philosophy—which will withstand the pressures of paganism and the seeming success of fascism. They are looking for a religious reality which will inspire them to forsake the cheaper and more immediate goals of fascism for the more reasonable, but more elusive, goals of social democracy.

Two Zones of Cooperation

There are two zones of immediate achievement, however, in which the people can operate. These are the cooperatives and the folk high schools. The cooperatives supply a ready outlet for social energies and practical idealism; the folk high schools give the inspiration and motivation for the new democracy in which the cooperatives play a distinguished role.

Sometimes, though rarely, a pastor will be active in a cooperative or in a folk high school. A clergyman in a well-appointed church in Copenhagen, when asked about the folk schools, said contemptuously: "Ah, yes, I have heard of them. Schools for the peasants, but not very important in the total picture." And yet over a third of the leaders in the cooperative movement and an appreciable number in government have come up through the folk high schools!

One of the most influential, and certainly the most refreshing, of the newer movements is that led by Niels Dahl of Liselund, Denmark. Niels Dahl spent his boyhood as a farmer's son on the rugged coast of Jutland. He has never got far from the atmosphere of the field and the barnyard, even though as a young minister his travels took him to the Argentine to serve the Danes in that "vast jungle" which must have seemed limitless to him after tiny Denmark. But in South America, some of the sweep and nobility of nature, and of its Creator, came into his soul, and when he returned and spoke in Copenhagen, it is reported that his listeners "held onto their seats with sheer excitement." Impressed with the beauty and power of his message, they asked him to be pastor of their church. Without hesitation he declined, saying: "I shall not be bound by any forms or place, but if you propose a free church where Christ is a living reality, and where brotherhood is the only creed, I shall consent." There began a free church which has drawn men from all over the world to its two religious conferences a year on a little Danish island. "You have not understood Denmark until you see Liselund and meet Pastor Dahl," a Danish friend said to me.

Pastor Niels Dahl

Niels Dahl is a mystic, but a mystic with a delightful awareness of every day, and with his feet on solid soil. He is much more likely to choose illustrations from the stable than from literature, often to the embarrassment of his more sensitive colleagues. There is something of Paul in this indefatigable "youth" of eighty who circuit-rides three churches, administers and lectures in a people's theological seminary, and makes a hobby of raising roses. They will tell you all over Scandinavia that he is one of three men able to bring together for harmonious discussion of their differences all of the various sects and dissenting groups within the sects. Liselund is common ground for Inner Mission, state church, Oxford Group, Barthians and free churchmen, and it is here that a new and thrilling chapter is being written in Scandinavian religion, for to Dahl's school come men and women from all over Europe.

Niels Dahl said recently: "The great question for Christianity as it faces fascism and irreligion is whether there is a community of believers, large enough and daring enough to mobilize the Christian revolution before it is too late. This is no time for catechism or creed; it is a time for a fight to the finish for the ideals in which you and I believe." This is a statement characteristic of a grand old warrior who is living on the social and religious frontiers of his time.

In Sweden there are two centers of the new religious

awakening. The first, at Sigtuna Folk School, commands a following both among farmers and white-collar groups from the cities. The second, at Brunnsvik Trade Union High School, as its name would indicate, attracts workers.

As early as 1912, workers and younger university men met voluntarily in Sweden to discuss religious and social questions. These conferences, which aroused a great deal of enthusiasm, were interrupted by the war. In 1922 Sigtuna foundation sent out invitations for a similar conference to be held at the folk school. The idea was to bring together "workers of the hand" and "workers of the brain" for a better understanding. The workers were represented by Social Democrats, Syndicalists, Young Socialists and Communists. The staid and hallowed corridors of Sigtuna, sometimes called the Eton of Sweden, rang with violent but friendly discussion, and labor and learning both looked to Sigtuna each summer with great expectation.

Since 1922 other groups have met at Sigtuna for discussion and religious inspiration. There have been employers and university men, state church leaders and free church leaders, pastors and trade unionists, meeting on the campus at the same time "to discuss problems which confront the Christian and the idealist." Their syllabus has followed three main lines; first, the history of Christianity and Christian thought; second, modern church problems; third, problems of culture, morals and social life. Rektor Bjornson, leader of the Sigtuna foundation, summarized the hopes for Sigtuna in these words: "The basis of our work is humanistic Christianity. We endeavor here to create a program and a spiritual atmosphere in which men of all parties, creeds and opinions can find common ground. It is our desire to unify rightists and leftists, liberals and conservatives, farmers, and workers around religion." Bjornson is an intellectual, a product of the city, just as Dahl of Denmark is a product of the country. They speak the same language, however, as mystics and they are both working for a new leaven in the religious life of Scandinavia.

In the Ranks of Labor

Brunnsvik has a different approach. Rektor Alf Ahlberg is a lecturer on social and labor problems, author of a number of books on social psychology, and closer to labor than any other leader in Sweden. He is the most quoted and widely read adult educator in Scandinavia today. He also brings conflicting groups together in conferences of understanding, but with a realism not found at Sigtuna and Liselund. There is a pragmatic idealism at Brunnsvik, and it is this sort of idealism which Ahlberg had in mind when he said: "There has been an interesting transition in labor's attitude toward the church. Before and during the war it was one of open opposition; then came a period of indifference and cynicism when labor saw the church dominated by privilege; just recently there has been a friendliness for the church, as labor and capital, the clergy and the laity have met together in our summer conferences. Labor realizes that it needs the idealism of religion, and that other groups are engaged in the same quest; that only real religion can give direction to an age of great social change.

"This turn to religion received a tremendous impetus through Kagawa's visit to Sweden and through the circulation of the books of E. Stanley Jones. One of our trade union leaders who heard Kagawa said, 'If what he is talking about is religion, Sweden needs more of it!' "

Yes, the north is in revolt. And well it may be, for on either side it sees among its nazi and soviet neighbors an unprecedented political and religious regimentation, and it realizes that religion, free and unfettered, is the only hope of the people. The Scandinavians have given us much in culture and in character. Perhaps these remarkable people will out of their present Christian crisis evolve a freer and finer worship for our times.

What Shall I Tell Them?

By Ruby Berkley Goodwin

FOR YEARS I have been both praised and censured for my attitude toward white people; praised by my white friends for my lack of bitterness—a sort of Pollyannish shield I have used to protect myself; censured by my rebellious Negro comrades for not running a temperature every time one of my blood brothers is dragged through the streets and hanged to a tree. There has never been a shred of indifference to the injustice Christian America has heaped upon my people. Somewhere in the back of my consciousness I have reasoned, "It does absolutely no good to be blown sky high with rebellious emotions for, like as not, the descent to the plane of everyday saneness is just as abrupt as the rapid ascent to a high plane of righteous indignation. You usually land at the same place you started from—with a splitting headache—and that's something you didn't have when you started up."

I have followed with sporadic interest several of our outstanding prizefighters. From observation I have learned that the fellow who keeps his head, no matter how tough the opponent, can usually hold his own, for there are several courses open to him. He can stand and slug toe-to-toe, or outpoint, or counter-punch, or retreat in such a masterly way as to rob the superior fighter of any prestige in winning. With the odds being ten to one, anyone can see the utter futility of our slugging toe-to-toe. Our retreats must be scientific; then when the opening occurs, we must wade in and send a well-aimed, telling blow right on the "button" of old man race prejudice.

In my approach to a practical solution of race relations, I realize that sanity is the one thing most essential—cold, deliberate sanity. Nothing is accomplished through maudlin sympathy, intermittent bitterness, or abject self-pity. The problem is many years old, and will be with us for years to come. A definite program must be worked out and vigilantly maintained if the brotherhood of man is ever to come to this earth.

I have always detested people who justify themselves, and yet, I am guilty. However, only guilty in order to make you understand my recent metamorphosis.

My children are growing up. They are asking the eternal—why? why? why? They are being confused and hurt. Where my heart and mind have developed callous places for protection, their sensitive, tender souls are receiv-

XUM

ing their first gashing wounds—and I find myself being hurt all over again and growing bitter that they must learn what I already know!

We live in a town where two blocks are restricted as residences for Negroes. Other races are not excluded, however, and anyone may rent or buy a home in this special area, while Negroes cannot rent or own property in any other location. Consequently, there is a decided shortage of houses, with Negroes being forced to pay exorbitant rent for the most unsanitary shacks. On a corner of one of these blocks is a restaurant with a conspicuous sign in the front window which reads: "We do not cater to colored trade."

"Why do they have that sign there? Can't we go in there if we want to?" my oldest youngster, age eleven, asked.

"You really have no occasion to go in there," I evaded the issue. "We never eat out, and furthermore, if a person does not want me in his establishment, I don't want to eat there."

"But suppose I wanted to eat there," the boy persisted. "Clark [a little white friend] gets dandy hamburgers there. He gave me a bite of his one day."

I knew the youngster was right. It is his privilege as an American to eat at any public place. California has a civil rights law which makes it a penalty for any public place to refuse service to any person because of race, color or creed. In the face of it, this cafe with this sign in the window, a daily reminder and a constant slap in the face to our race, stands situated in the only two blocks where a Negro can live.

Gates Before Eden

One Sunday, on our way to church in a neighboring town, we passed through a beautiful residential tract. The lovely two-story stucco houses were surrounded by well-kept lawns, rare shrubs and beautiful seasonal flowers. Heavy draperies were pulled back from large living room windows, and from the street we could see costly vases or oddly shaped lamps on occasional tables.

My little girl, age eight, who loves beautiful things, eagerly looked from side to side, picking out first one house for her own, then discarding it for a more beautiful one a bit farther on. Finally she sighed.

"Mother," she said wistfully, "why can't we live here? It's so pretty."

"We can't afford a home like these. They cost too much," I told her.

"But maybe some day we'll have money. Then can't we live here?"

"I don't know. We'll have to get the money first."

Through my mind flashed instances where Negroes of wealth had tried to give their children the very beauty mine crave. They had moved into residential districts, not to hobnob with their white neighbors, but because they wanted their children to grow culturally, and to be surrounded by beauty instead of unpaved streets and unpainted houses. In most instances these people were threatened, the windows of their homes broken, bombs thrown in their front doors. In the famous Street case in Detroit, lives were lost. Is it a crime for Negroes to love beauty?

My thoughts were interrupted as my daughter asked, "Mother, why do colored people and Mexicans have to live in such old, ugly houses that leak when it rains?" Before I could think up a reply, a car whizzed by bearing an out-of-state license. One of the children spied it and piped up, "Foreign license! foreign license!" It's a game they play to see which one will spot an out-of-state license first. They began watching passing cars and I was spared.

Choosing a Profession

The children are too young to think in terms of economics. As they grow older they will come to me for guidance in the choice of professions. I hope they choose the arts, for there true ability is eventually recognized. But suppose, instead of wanting to paint sunsets, they want to build bridges, or fly the mail or passenger planes? Sometimes in the mere attempt to join a trades' union barriers of color prevent. I have never told one of my boys that some day he may be President of these United States. The reason is obvious.

Because I am a Christian, I am a pacifist and I shall teach my children to be. But if, in spite of my teaching, they enlist in the national service they will find that our government allows Negro soldiers to serve only as cooks and mess boys on the battleships (very few go any higher); that Negroes cannot enter the marine service or fly a government plane. There may be no law on the statute books to keep Negroes out of these branches of public service, yet there are barriers to their entrance.

And what shall I tell them of Christianity? Shall I teach them to respect Christian leadership when it, in turn, does not respect the God-given rights of others? Shall I tell them the negligible part churches have taken in the fight against lynching, segregation and the many social evils that affect my people?

Shall I teach them to respect a government whose Constitution guarantees them life, liberty and the pursuit of happiness, yet which keeps men in office who won't protect a black criminal suspect, or investigate wanton brutality against Negroes when facts are presented? A contented government setting itself up as a shining example of democracy while thousands of Negroes in one section are held in virtual slavery on peonage farms; where thousands are also denied the right to vote?

I am in earnest! The older my children become, the more they ask—why? I want them to be Christians. I want them to love America. I want them to respect law and order. I want them to love beauty. In short, I want for my children what you probably have for yours—the right to grow into manhood and womanhood unhampered by petty bigotries, unshackled by superimposed inhibitions.

For myself, I have always tried to face life squarely. My love for my children makes me a coward. I hesitate to drag them down the long, hard road I have come. I am trying to lift them over the rough places, but they are growing up and my arms won't hold them much longer. Even now they are beginning to stumble along. Must I tell them the unvarnished truth? Will it crush their aspirations? Will they become embittered, sullen, restless, rebellious? I need guidance, so I appeal to you for the answer.

What shall I tell them?

BOOKS

Yankees of Other Days

WE WERE NEW ENGLAND: YANKEE LIFE BY THOSE WHO LIVED IT. *Edited by Barrows Mussey. Stackpole Sons, $3.50.*

ANYONE who cares to understand his own country will be glad for any chance to live imaginatively with his countrymen, past or present. Here is a generous collection of excerpts from journals and reminiscences, recalling in detail the experiences of New England life from the beginning to the Civil War. It is often humorous, sometimes adventuresome; but the flavor throughout is the earthy flavor of day-by-day life. It is the very thing needed to give substance to our historical understanding. Here we may learn of the whimsies of early education, of the wiles of the Yankee pedlar, of rural amusements, of captivity among the Indians, of the difficulties of the whalers, of the treatment of slaves. More immediately, we can realize what it was to be terrified by the growing power of the devil as evidenced by witchcraft; to hate "those devils," the Indians; to get religion; to find oneself enlisted in a war against England.

No collection of this sort can give an all-round view of the life of the past, since the compiler is bound to select according to his interests. But Mr. Mussey has a catholic mind; and the reader will find great diversity in the book. And when he has read in it, he will understand some of the living fact which the histories present only in general terms.

RALPH GOODALE.

Preacher and Pastor

THE MINISTER'S JOB. *By Albert W. Palmer. (The Minister's Professional Library.) Willett, Clark & Company, $1.25.*

PRESIDENT Albert W. Palmer of the Chicago Theological Seminary is first of all a human being with a happy interest in the many-sided business of living in this strange and alluring world. He has lived intimately with all sorts of people. He is the sort of person to whom men and women will talk quite simply and frankly. He has read and traveled and thought, always with a keen sense of concrete situations, and always with a certain bright eagerness which has a contagion all of its own. He is the kind of man sure to be popular with young people, for he gets their point of view quickly and easily without condescension and without the touch of subserviency by means of which an older man sometimes shows his weakness in the presence of the young.

When I finished the shrewd and practical book, *The Minister's Job,* I found myself wishing that various young men I know in college and theological schools could read it. The author begins by considering the minister as a preacher so on fire with a message that he is bound to utter it, no matter how. He goes on then to say some important things about the way in which this message should be set forth in a sermon. He is very serious when he reminds the reader that the minister is a priest "who becomes a channel whereby men and women become conscious of God." He is not afraid to be downright: "It is hard to see how a sub-personal God can continue to awaken the emotion of prayer after the language and unconscious influence of a theistic tradition have passed away."

Dr. Palmer is particularly eager to point out how much a minister can do as the counselor of hard-pressed men and women. He discusses the practical problems which confront the minister as an administrator. Like the greatest teacher of all, the minister must gladly teach, and to the teacher's work he must bring an understanding and a method which form the basis of significant discussion.

The men of the pulpit and the men of the pew take an increasing interest in the minister's training and out of a wealth of pastoral and educational experience Dr. Palmer brings his practical suggestions. "Background—historical, theological, biblical, philosophical background—is what a scholarly seminary ought to give a minister, not just a few snappy sermon outlines, a cocksure dogmatism, and a bag of tricks which could be learned under clever teachers in about six weeks." The difficult topic of the minister's wife is discussed candidly, and here Dr. Palmer wisely calls in the help of his own wife. The chapter on a self-analysis for ministers would make good lenten reading for preachers anywhere. Last of all, the church and its relation to the minister in whose call and support it is so vitally interested come in for clear analysis.

There may be heights and depths in the experiences of the minister only hinted at by this effective piece of writing. But the reader would be indeed hard to please who did not admit, using phraseology which the book itself suggests, that Dr. Palmer has done a good job in discussing the job of the minister.

LYNN HAROLD HOUGH.

Books in Brief

DOWN THE PROUD STREAM. *By Carl Fallas. Longmans, Green & Co., $2.50.*

This simple and idyllic story of the English countryside is written with charm and imagination. Simple, yes, but far from conventional. Rural life is seen and budding love experienced by a suburban youth whose adolescent mind is awakening simultaneously to nature and to human nature, including woman nature.

THE ADVENTURES OF HAJJI BABA. *By James Morier. Random House, $3.50.*

This new and colorfully illustrated edition of a classic first published in 1824 ought to win many new readers, and as many admirers, for a work that well deserves them. The author was an Englishman who, after years spent in the British diplomatic service in the Near East, knew its spirit and its manners and customs so well that his story of the wholly imaginary adventures of a Persian youth, a sort of Figaro of Ispahan, fooled the Persians themselves. Translated into Persian, it was often mistaken for a piece of older Persian literature. But the author had no fraudulent intent. He meant simply to write a whimsical and somewhat picaresque tale, in a vein not unlike that of the Arabian Nights. It is a little late to mention that it is the kind of book that would make a fine Christmas present, except that the purchaser would be terribly tempted to keep it for his own hours of relaxation.

A HISTORY OF ARGENTINA. *By Ricardo Levene. Translated and edited by W. S. Robertson. University of North Carolina Press, $4.00.*

The author of this large-scale history of Argentina is an eminent Argentine historian whose scholarship has won international recognition. There is room for little critical comment upon this work, covering a field in which his competence is unquestioned, except to remark that the part played by the church might have been given fuller treatment, and that the events of recent years are treated with rather dis-

XUM

proportionate brevity. But for readers of English there is no other Argentine history of comparable fullness and accuracy. What is especially important is that this is the first volume of what is certain to be a notable series of histories of the Latin-American countries. Six other volumes are already announced, each the work of a native of the country concerned and translated and edited by an outstanding North American student of Latin-American history. This series will undoubtedly be a contribution of unique value to our knowledge of the historical backgrounds of our southern neighbors and of their present problems.

Books Received

Religion and Public Affairs. Edited by Harris Franklin Rall. Macmillan, $2.00. (To be reviewed.)

King's Counsel, The Life of Sir Henry Curtis-Bennett. By Roland Wild and Derek Curtis-Bennett. Macmillan, $2.50. An extraordinarily interesting biography, based upon materials the subject had prepared for an autobiography before his sudden death. His varied activities, in war, society, sport and law show a personality of many sides. An unusual feature, for a biography of a lawyer, is the inclusion of accounts of some remarkable cases which he lost. (To be published Jan. 11.)

America and the Far Eastern War. By William W. Lockwood, Jr. American Council, Institute of Pacific Relations, 129 E. 52nd St., New York, 10 cents. A pamphlet stating and weighing the various possible attitudes of America in the Far East.

Socialism versus Capitalism. By A. C. Pigou. Macmillan, $1.75. (To be reviewed.)

Letters to a Friend. By Winifred Holtby. Macmillan, $3.50. Lively letters from the brilliant young novelist who died in 1935, revealing what it was like to be in one's twenties in England in the 'twenties. (To be published Jan. 4.)

Games. By Jessie H. Bancroft. Revised and enlarged edition. Macmillan, $4.00. First published in 1909 and a standard ever since. It is an encyclopedia of games for the playground, home, school and gymnasium.

The Unseen Presence. By Robert Hall Atchison. Revell, $1.50. Meditations and homilies offering guidance in the application of Christianity to the needs of men, with much illustrative and anecdotal material and no controversy.

Judaism in the War of Ideas. By Harry Joshua Stern. Bloch Pub. Co., $1.50. This collection of addresses, by the rabbi of Temple Emanu-el, Montreal, on a wide variety of topics of interest to both Jews and Christians.

A Lamp in the Window. By Ethel Field Foster. DeVorss & Co., Los Angeles, $2.50. A novel with high moral and spiritual purpose.

The White Sahibs in India, British Imperialism from the Days of the John Company to Date. By Reginald Reynolds. Reynal & Hitchcock, $3.50. (To be reviewed.)

History of the Presbyterian Church of Wysox, Pennsylvania, 1791-1936. By Victor Charles Detty. Author, Wysox, Pa., $3.00. Excellent local history of an old church.

God the Creator. By George S. Hendry. Cokesbury, $1.50. (To be reviewed.)

With God and Friends Each Day. Arranged by Frederick R. Davies. Cokesbury, $1.00. A diary of devotions. For each day, a suggested Scripture reading, a text, a thought, a prayer, a poem and a space in which to record birthdays and other anniversaries. A book that should grow more valuable to its owner through the years.

The Student Hymnary. Edited by Edward Dwight Eaton. A. S. Barnes & Co., $1.50 ($1.10 in quantity). (To be reviewed.)

The Plough and the Sword: Labor, Land and Property in Fascist Italy. By Carl T. Schmidt. Columbia University Press, $2.50. (To be reviewed.)

The Minister's Annual, 1938. Edited by Joseph M. Ramsey. Revell, $2.00. The tenth annual volume in this widely used series. For each Sunday in the year there are two outlines for morning sermons (one fitting the calendar of the Christian year), and, except for the summer months, also evening and midweek sermons. These outlines are contributed by many well known ministers. There are also suggested orders of service and prayers, a brief exposition of the International Sunday school lesson, and topics for the young people's societies.

Outline Studies in Luke. By John L. Hill. Revell, $2.00. This would be an excellent guide for a series of expository sermons on the Gospel of Luke. The series would last six months if the author's divisions, which in the main correspond to the chapters of the Gospel, were followed. Equally suitable as a companion for private devotional reading or for group discussion.

The Enchanted Cross. By Allen P. Brantley. Revell, $1.75. The minister of University Methodist Church, Chapel Hill, N. C., believes that those who commit themselves to Christianity too lightheartedly, or for what they can get out of it, miss the deeper richness and joy of life. In this volume he interprets the meaning of the cross in human experience and in the Christian way of life.

The Quest for God through Understanding. Edited by Philip Henry Lotz. Bethany Press, St. Louis. A manual for young people's discussion groups. Each of the fifty-two chapters contains the statement of a theme, Scripture references, relevant quotations, a poem, a discussion outline, questions and references for further reading. Many able leaders of youth have furnished chapters. Among the contributors are W. C. Bower, Frederick C. Grant, B. E. Meland, Norman E. Richardson, Harry T. Stock and E. F. Tittle.

Living in Crisis. By Ernest Hatch Wilkins. Marshall Jones Co., Boston, $1.25. Twelve brief and inspiring addresses by the President of Oberlin College. Primarily for college students, but good for anyone who has the intellectual curiosity, the openmindedness, the interest in life and the critical intelligence that a student ought to have.

CORRESPONDENCE

An Anglo-Catholic View of Heresy

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Dr. Reinhold Niebuhr, "The Catholic Heresy," and your answer, "The Protestant Heresy," form two valuable contributions to the discussion of the major problem of Christianity today; but an interesting feature of the two articles is that they are both written from the modern Protestant point of view, i.e., a point of view in which the word "heresy" which appears in both titles is not really apposite.

Both your editorial and Dr. Niebuhr's article are attempts to answer the question: What ought to be? A heresy is not a misstatement of what ought to be, but a misstatement of what is. As a matter of fact, this is the fundamental cleavage between modern Protestantism and catholicism: the Protestant is concerned primarily with morals; the catholic with facts—which are sometimes called dogmas.

"The most perfect system of social justice," of which Mr. Demant speaks, is not the kingdom of God. In the first place, justice is a pagan virtue, applicable only to a world in which there is a large share of hostility in human relations (imagine trying to run a family along principles of justice!); but loosening the sense of the term "justice" to include love, one would have to speak, not of the *most* perfect, but merely of *the* perfect system in describing the kingdom of God. Mr. Demant was not speaking in absolute, but in relative terms. And in a relative world, it is not only possible, but occasionally certain that the members of the church will be found supporting a poorer system for the dispensation of one isolated aspect of Christianity than some pagans. The Protestant's irresponsibility (eclecticism) makes it possible for him to support Marx's fingers while denouncing his thumb, without for a moment taking into consideration that Marx's hand consists, inseparably, of finers *and* thumb; and that an amputation of the thumb would leave the fingers inoperative.

It is this organic unity of social systems and this organic unity of the church that the catholic realizes and the Protestant ignores. Your editorial takes some notice of it, but does not approach the problem from a realistic point of view (otherwise you could not remain a member of a Protestant communion). That point of view is: Does the organic catholic church exist? Do our Lord's words

and the witness of his saints, particularly St. Paul, describe something which is true or something which is false? If we are a family (St. Mark), a vine (St. John), a body (St. Paul), with life flowing from the head which is Christ, our main task is to exist and work as units of that organic whole for the building up and glorifying of that whole. It is badly absurd for a member to separate himself from that supernatural whole, trusting to his own small intellect to find a better means of grace for himself or for the world.

The Living Church, PETER DAY.
Milwaukee, Wis. Managing Editor.

Catholicity Versus Humanicity

EDITOR THE CHRISTIAN CENTURY:

SIR: I write in regard to your editorial, "The Protestant Heresy." It seems to me that you have chosen a most unfortunate position in pitting ecclesiastical catholicity against humanicity. I see no choice for the true follower of Christ. The latter was emphasized by him far more than the former. His "sabbath made for man" principle clearly shows where our choice should be.

Furthermore, your denunciation of Protestantism as heresy is made from a Roman and Anglican viewpoint and not a catholic. Is it heresy against true catholicism to break with an organization through which you feel certain the kingdom of God can never come? Luther, Calvin, Zwingli, Wesley, Campbell—not one but felt that he had found the basis on which the followers of Christ could effectively unite for the glory of God. To these men the immediate sin of division could never be greater than the sin of submitting to and endorsing an unchristian form of Christianity. I feel sure that each of them believed that ultimately all Christians would be won over to their specific point of view.

However, I do believe the church can be conceived in such a way that departure from it would constitute heresy, and that is as a mediator between God and man; as a catholic spirit over and above the sum of its individual members, which insists that the main issue in life is glorifying God and not the moral improvement of society. I do not mean that this latter work would not have a place in the church catholic, but that it certainly must be secondary to the other, the glorification of God. That Protestantism has strayed farther from this principle than Romanism, there can be little doubt. But simply because the glorification of God and the uplift of man are so fundamentally similar, Romanism can hardly be said to be innocent of the same heresy.

Church of Christ, ELDRED W. JOHNSTON.
Paulding, O.

Were the Reformers Wrong?

EDITOR THE CHRISTIAN CENTURY:

SIR: Some questions are suggested by the "Heresy" controversy. You ask "should he (the Christian) leave the church? If so, where would he go? Can a Christian leave the church?"

There is a further question. Where will the Christian go when the church casts him out? Should the Christian never allow his witness to go the length of inviting excommunication?

Granted that Protestantism with its multiple divisions is a sorry spectacle; granted again that many of these divisions seem now to have been unnecessary; granted even that the very strong terms "triflingly" and "carelessly" may be justified; must we conclude that Protestantism has been all a mistake? Luther, Calvin, Zwingli, Knox—were these men, and those who followed them, wrong? Should Martin Luther at Worms have knelt in obedience to pope and holy church saying, in recantation, "Here kneel I, God help me, I can do no other?"

Protestantism has its roots not in Christians leaving the church, but in their being cast out of it. Let the Christian by all means remain in the church as long as he is suffered to do so; let him "work for its reorientation and purification"; but when the time comes—as it may—that the church bids the Christian "be silent or be gone," what shall he do? And are not historic churches notorious for their aversion to those who push "reorientation and purification" to practical lengths? This hypothetical church of Rev. V. A. Demant—not so hypothetical as we may think—"oppressive, corrupt, superstitious, servile" (servile to the state and to money power), how long and how far would it go in its sufferance of those within it who stood for "reorientation and purification"? Unless it was also indifferent, "Be silent or be gone" would be its prompt word. To leave before that word was spoken would be Protestant heresy. To remain and be silent would be catholic heresy. To go and take the church along would be what Dr. Niebuhr calls "the genius of Protestantism." There is still another way which leads to a place where "the shadow of a cross appears upon a lonely hill." But this is the way of the few. No doubt anything short of this way is heresy of some kind. Yet "the genius of Protestantism" is not without its cross.

United Church, G. M. CHIDLEY.
Cooksville, Ontario.

Multiple Heresy

EDITOR THE CHRISTIAN CENTURY:

SIR: It is pathetic that you vitiate the sterling work you have done in the best of your recent editorials, "The Protestant Heresy," by falling victim to the same heresy. In an admirable analysis, you set forth the nature and result of the Protestant heresy, one leading to the disgusting anarchism in the religion of the Christian world today; then, in your last words, you bow before your own theological terminology and put up the flag that shows your section of the heresy, that shows how you have set yourself apart from the early Christian tradition, from the unassuming teachings of Jesus, and from a large section of Christianity which cannot accept your own theological heresy.

And in addition to your own Protestant heresy you indulge in an aesthetic heresy, using obsolete devotional terminology in dealing with a vital, poetic truth. Your philosophical heresy is even more disturbing, as you insist on stultifying philosophy by keeping it nursemaid to theology.

Your quandary is like that of most community churches; their ministers call them community institutions, but they retain a congregational polity and a Calvinist theology.

The Unitarian Church, ROBERT S. HOAGLAND.
Exeter, N. H.

A Fable of East Asia

EDITOR THE CHRISTIAN CENTURY:

SIR: Once there was a prosperous and energetic farmer who had developed a good market for his dairy business. He saw in the next field a large and healthy cow which he felt he could develop into a prize milker. The cow was a good, patient animal, which chewed her cud contentedly in the corner of her rich pasture. But recently she had been pestered with a swarm of flies, and had to lash out with her tail constantly to keep them away.

The farmer had the latest scientific equipment for his dairy business, so, with a view to developing his milk supply, he went to the cow with a suggestion of "economic cooperation," and offered his help in extirpating the pestilent "communist" flies, provided only that she would come in and be milked. He promised screening and sanitation and spraying against the flies, and easy transportation of food supplies and raw materials, as well as the latest milking machines. But the cow seemed to prefer the freedom of her own pastures, even at the risk of the flies and other difficulties. Although the farmer and his hired men are angrily chasing the cow all over the field, she is not willing to come in and be milked.

Foochow College, GEORGE W. HINMAN.
Foochow, China.

Suggests an Exchange

EDITOR THE CHRISTIAN CENTURY:

SIR: I wonder if any of your readers would care to exchange an American periodical with *Time and Tide,* a British publication which is literary rather than theological but more independent than most in its political observations. I should be glad to exchange letters also.

Buildwas Vicarage A. P. DAVIES.
Iron Bridge, Shropshire, England.

XUM

NEWS *of the* CHRISTIAN WORLD

Churchman Leads Fight on Crime

Minister Asked to Head Probe in Minneapolis—Death Takes Several Prominent Pastors

(Correspondence from Minnesota)

VIRGINIA, MINN., Dec. 17.—Minneapolis has been greatly stirred during the past few weeks by the murder of a labor leader, Patrick J. Corcoran, by what appears to be gangster tactics. Authorities have been active on the case, and some arrests have been made but there are few real clues. Indications are that it was a result of internal labor strife. One clue reaches to Chicago and implicates the notorious gangster, "Bugs" Moran. Other attacks and threats in the labor world have come out during the investigation.

* * *

Church Leader Heads Racket Probe

Charges of racketeering in the city of Minneapolis and general laxity in the enforcement of law and order caused Mayor George E. Leach a short time ago to appoint Dr. Bert Smith, president of the Minneapolis Church Federation, as chairman of a group to investigate racketeering elements and moral conditions in the city. Dr. Smith immediately proceeded to organize his committee to include 100 or more representatives of various groups. The mayor informed Dr. Smith that he had "a free hand" in the selection of the committee and in the investigation. The aim of the committee, in the words of Dr. Smith, will be "to probe conditions which besmirch the name of the city, including the liquor situation which has been so much publicized lately, gambling, racketeering and prostitution. We will stand behind the mayor or anybody else interested in cleaning up Minneapolis."

* * *

Labor Organizes to Fight Gangsterism

Meanwhile—and growing out of the Corcoran killing—another committee has been formed called the "Volunteer Committee for Driving Gangsterism from Minneapolis," headed by Harold Bean, organizer of the carpenters' union of the A. F. of L. A recent mass meeting was attended by nearly 2,000 persons, all vigorously denouncing certain gangster activities in labor circles, and demanding that racketeers should be driven from the city. Church leaders were present in this meeting, among them Dr. George Mecklenburg, pastor of Wesley Methodist Church, who advised, "Don't cool off. Keep up the pressure until something is done."

* * *

Prominent Church Leaders Die

Minnesota has suffered the loss of four well known church leaders within the past month, three of them from the ranks of the Methodist ministry. On Nov. 27 occurred the death of Rev. Frank Pequette in Virginia, Minn., who for many years has been the minister to the Indians of northern Minnesota. Mr. Pequette was a full-blood Chippewa Indian and a member of the Northern Minnesota Conference of the Methodist Church.

Dr. George Zentz, 58 years of age, pastor of Joyce Methodist Church, Minneapolis, was killed in an automobile accident in St. Paul on the evening of Nov. 27 when the car which he was driving struck an unlighted safety isle. Mrs. Zentz was fatally injured, death coming after two days. A double funeral was held at Joyce Church. Dr. Zentz had served pastorates in Kansas as well as in Minnesota.

On Nov. 24, Dr. John Carey Acheson, president of Macalester College, St. Paul, for the past 13 years, died after a brief illness. He was a native of Iowa. Before coming to Macalester, Dr. Acheson had been president of Kentucky College for Women at Danville, and president of the Pennsylvania College for Women at Pittsburgh. He was ordained a minister in the Presbyterian Church only last year. He was prominent in the Y.M.C.A., the Laymen's Missionary Movement, and since 1925 had been president of the Minnesota Council for Religious Education.

Another Methodist minister, Dr. Charles Fox Davis, for the past ten years executive secretary of Asbury Hospital, Minneapolis, died Dec. 3. Born in Kent, England, he came to Minnesota in 1891, serving a number of pastorates in the Northern Minnesota Conference prior to entering the hospital service. He was widely known throughout the state for his contributions to various periodicals and also as an orator and lecturer.

* * *

Hamline Has 'Quiet Week'

During the week of Nov. 29-Dec. 4, Hamline University, St. Paul, observed its "Quiet Week," which has usually been held during Lent, but this year changed to this date. Rev. Henry Lewis, pastor of Lake Harriet Methodist Church in Minneapolis spoke each day at the chapel hour on the general theme, "Personal Religious Living." The particular emphasis was on the place of religion in personality.

* * *

And So Forth

Its annual Christmas tree exports are getting to be quite a sizable item in the year's list of commodities springing from Minnesota soil. A total of 2,600,000 trees will be harvested this year, the statistician tells us, and all but 800,000 will be shipped out of the state. It is a full-fledged industry, operated under the forestry division's supervision.

Fremont Avenue Congregational Church recently celebrated the 52nd anniversary of its founding. Dr. J. R. Johns is the present pastor.

The sixth state pastors' conference will be held in the Twin Cities Feb. 21-23. Speakers from out of the state include Dr. A. W. Palmer of Chicago, Dr. Ernest F. Tittle of Evanston, Dr. Oscar Blackwelder of Washington and Miss Bertha Palmer of Evanston.

EDWARD W. STODGHILL.

Sees Rebirth of Christian Church

Southworth Lecturer Predicts New Epoch—Experiments in Industrial Democracy Succeed

(Correspondence from New England)

BOSTON, Dec. 15.—The Southworth Lectures at Andover-Newton Theological Seminary were delivered Nov. 30-Dec. 3 by Dr. Charles Clayton Morrison, editor of The Christian Century, on the general subject, "Rebirth of the Christian Church." The titles of the three lectures were: "The End of Protestantism," "The New Catholicism," and "The Church and Civilization." The first lecture, commented Dr. Albert C. Dieffenbach, in the *Boston Transcript,* because of "incomplete reports in the morning papers, set the whole region by the ears!" He denied the interpretation of an editorial in the *Boston Herald,* entitled: "Protestantism All Done?" The *Herald* had said: "Dr. Morrison probably indulges in overstatement to make people think. Many churches *are* 'glorified rotaries.' Cherished rights of private judgment and personal access to God *are* in peril. Protestantism *is* in the midst of a theological revolution. But is it 'more radical and sweeping than the Reformation'? Despite the glacial march of science, there are those who believe that out of this revolution will issue a church reborn once more to inspire and lead. Religion has often been pronounced dead. The voice of John Wesley, raised in such a time, was heard around the world."

A similar reaction to the newspaper accounts was voiced by Rev. W. T. Howe, in his statement to the installing council at Broadway Congregational Church, Somerville, Dec. 7: "There is no basis, either in past or present facts and figures, for such a title! How can we expect Protestantism effectively to continue its work when its friends unjustifiably tear down its morale?"

* * *

Deny That Protestantism Has Run Its Course

Dr. Dieffenbach denied that Dr. Morrison said that "Protestantism is done." He saw deeper questions involved. "Neither his critic nor Dr. Morrison explains what constitutes the theological revolution. We supply the lack, and say that the paramount question is the idea of God. Humanism is the real enemy, according to Dr. Morrison's own periods of sustained eloquence. It does not meet the situation to say (with the *Herald):* 'A mighty era began 400 years ago when the pulpit replaced the altar.' Because first, the central truth is the reality, God, whose presence is symbolized by the altar. Second, not many would call the last four centuries, marked by the most outrageous and disastrous conditions in history, 'a mighty era.' Dr. Morrison believes that the decay of religion is due to decline in faith. He was intense in his declaration that 'the God who burst upon the Hebrew people is still God, over against man, the unalterable Other, no mere reflection of

man, but objective.' Now, we ask Dr. Morrison if he really believes that this God, who is very near to the Barthian God whom Dr. Morrison does not accept, will ever again be approved by the Protestant churches."

* * *

Defines Meaning of The Church

But, in his answers to questions, in the closing session, the lecturer made clear his relation to Barth: "Christians must not set up an image below the true God. But I do not follow Barth's conception of God as wholly 'Other.' I hold that God is immanent and that the God of the cosmos revealed himself in history. I do not say with Barth, 'broke in.'"

Dr. Morrison also made clearer his conception of the church and the assertion that "Protestantism is at the end of its cycle." The Protestant church rests on a false ideology of personal experience. It puts salvation by faith over against the "catholic" (not Roman) conception of salvation by "the church." "We must reexamine both, in view of the disintegration of civilization, with which Protestantism has been in sympathy and catholicism has not. 'Secularism, the fruit of individualism,' it charges, 'is the product of Protestantism.' I agree that in rejecting catholicism, it rejected something essential to Christianity. Personal experience is not in a vacuum, but in a community. The church is a society of sinners living in a community of grace. It is the best God has done for man. It is not a means of getting good things done, but a community oriented toward God."

* * *

Employer Encourages Unionization

The 500 employees of the American Hat Company, Norwalk, Conn., have unanimously affiliated with the American Federation of Labor. The organizer, Hugh Glover, says: "The plant will not regret it! Employees entered into negotiations with the union at the suggestion of Charles C. Haas, president of the company, who has expressed to me the opinion that 'it is the patriotic duty of employers to observe the laws of the country of which the Wagner act is an important part.'"

It is recalled that when Mr. Haas was only manager and the firm was making money, he urged the directors to share their prosperity more generously with their employees, and received the reply: "If they do not like their jobs, let them go elsewhere. Why should we raise pay when other hat factories are not doing so?" Mr. Haas is a Methodist church member and trustee, and *Zion's Herald* comments: "He may be turning his back on any opportunity of becoming rich, but he will always be richer in human relationships."

* * *

Union Owns and Runs Plant

At Webster, Mass., the Independent Shoe Union is both employer and employee. When recently business was poor, there was no strike or shutdown. The plant-owning union voted its 700 members a cut of 10 per cent, and ordered an aggressive campaign for new business at lower prices based on the lower cost of production. The management went out on the road and returned with a "veritable flood of new orders." The plant is now said to be running full time, the weekly payroll has risen from $7,000 to $15,000, and work has been assured for 50 weeks. The union bought the plant at auction.

* * *

And So Forth

Interfaith action is being discussed and practiced. For example, on Dec. 4-5, representatives of 11 colleges including four for women, met at Brown to discuss its "Possibilities on the Campus." On Dec. 6, the R. I. Association of Congregational ministers invited Rev. Adrian P. English, professor of history in Providence College, to address it on "A Roman Catholic Looks at the Reformation."

One of the strongest addresses on peace reported was recently given in the Putnam High School by Commander B. N. Stephens of the New London Navy Base. "The greatest advocates of peace," he said, "are men who have seen war; seen ships torpedoed under their feet; seen men dosed with poison gas cough up their lungs! The last war cost us $51,000,000,000—to throw away that amount, $1 a minute, would take 97,000 years! Who won it? Nobody! War seldom settles anything."

In his last annual report President James R. Angell said: "In a period of profound unrest and political controversy, our colleges, Yale not least, have come in for acrimonious criticism. . . . While an institution should not interfere with the freedom of speech of its faculty, . . . a decent respect for the opinion of mankind, as well as the institution, affords the only criteria for what is permissible."

E. Tallmadge Root.

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12-37

Preaching Mission Visits Virginia

Nationally Known Speakers on Team—Baptists Hear Mordecai Johnson—Dr. Belk's Friends Form Church

(Correspondence from Virginia)

ROANOKE, Dec. 14.—The Virginia Preaching Mission, organized under the auspices of the National Preaching Mission, was conducted throughout the state during November. Dr. J. Manning Potts of Richmond served as chairman of the committee on arrangements. A four-day session was held in Richmond Nov. 4-7, and consisted of mass meetings, seminars, discussion groups, luncheons and youth conferences. People from all over the state were in attendance. The guest speakers included Dr. George W. Truett, Bishop James E. Freeman, Bishop Ralph S. Cushman, Rev. A. J. Muste, Dr. George A. Buttrick, Dr. Daniel A. Poling, Dr. Edgar DeWitt Jones, Francis B. Sayre, Dr. John R. Mott, Mrs. Grace Sloan Overton, Mrs. Harper Sibley, Miss Muriel Lester, Rev. Oscar F. Blackwelder, Dr. Adolph Keller, Rev. Roy A. Burkhart, Dr. Cleveland Kleihauer, Dr. Francis C. Wei and Dr. Willis Jefferson King. Two-day and one-day missions were conducted in other communities of the state.

* * *

Youth Conference Special Feature

An outstanding feature of the mission in Richmond was a youth conference, attended by some 400 young people representing nearly all denominations and all sections of the state. The principal speakers were Miss Lester and Dr. Burkhart. There were round table discussions on such subjects as war and peace, vocational guidance, and marriage and the Christian home. The latter group presented a report recommending that before marriage every couple should take some sort of blood examination, that the local church do more to educate about marriage and family life, and that parents live and teach wholesome sex relations.

* * *

Virginia Baptists Hold General Association

The Baptist General Association of Virginia met in annual session at Newport News, Nov. 9-11. The retiring president, Dr. Solon B. Cousins, appealed for a better understanding among Christian peoples and heartily indorsed the ecumenical spirit evidenced in the Oxford and Edinburgh conferences. Dr. F. W. Boatwright, president of the University of Richmond, is the newly elected moderator.

* * *

Dr. Mordecai Johnson Urges Racial Cooperation

Dr. George D. Heaton, speaking on "Artisans of Peace," presented a stirring indictment of the war system. (Incidentally the delegates were conducted on a tour of the Newport News Shipbuilding and Drydock Co., and shown the new 19 million dollar airplane carrier *Yorktown,* which is nearly ready for service.) The address on interracial relations was delivered by Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C. In an impassioned plea for an unprejudiced attitude toward his people, he advocated a new life in the south, based not on the exploitation of one class or color by another, but on the cooperation of all groups working out their salvation together. He said: "The black man has come to see that the most important thing about him is not his blackness but his poverty, and is willing to join with any group that offers a program to improve his condition." Dr. Johnson stated that in the last election the unprecedented happened when two million Negroes voted the Democratic ticket, not because they have turned Democrats but because they heard in that party a voice interested in the economic welfare of the masses. President Francis P. Gaines of Washington and Lee University, speaking on Christian education, warned against modern tendencies to suppress freedom of thought, speech, conscience and press, and appealed for unrestricted liberty of inquiry in the pursuit of truth.

* * *

Social Service Committee Makes Strong Report

Dr. E. D. Poe, of the committee on temperance and social service, presented a report with resolutions deploring war, pronouncing alcoholism one of humanity's most monstrous enemies, looking with alarm upon the vast increase of crime in the state, endorsing the federal social security program, reaffirming belief in the Christian ideal of home and family, urging renewed loyalty in the observance of the Christian Sabbath, expressing sympathy with the cause of unemployed, underprivileged, overworked and underpaid people, and pledging devotion to a solution of the problem of social justice as between employer and employee, the "haves" and the "have-nots," the strong and the weak.

* * *

Says Baptists Should Care for Own Poor

The address on social problems was delivered by Hon. Josiah W. Bailey, senator from North Carolina. Deploring the tendency of the church to surrender time-honored functions to the state, he declared: "Never before were men so threatened as they are today by the seductions of political redeemers. Relief by taxation cuts the nerve of the Christian process. Baptists ought to hang their heads in shame so long as one Baptist is on public relief. There ought to be social security in any church. It ought to be impossible for one to want, either for food or opportunity, in a Baptist church."

* * *

Dr. Belk's Supporters Form New Church

The controversy over its minister Dr. J. Blanton Belk, which for months has divided the Grace Covenant Presbyterian church of Richmond, seems to be settled at last. Following the action of the East Hanover Presbytery severing Dr. Belk's connection with the church, several hundred members have withdrawn and organized a new church, the St. Giles Presbyterian, with Dr. Belk as pastor. The petition of 386 people, requesting of the presbytery permission to form the church, has been granted.

It will be remembered that Dr. Belk's membership in the Oxford Group was the occasion of his original difficulty with a large number of his congregation.

J. MAURICE TRIMMER.

Urges Democracy To Make Stand

Lloyd George Warns Against Further Retreat Before Fascism—Pacifist Dies—War Office Changes

(Correspondence from England)

LONDON, Dec. 10.—While M. Delbos after cordial talks with our statesmen is touring eastern Europe, "mending fences," we have been encouraged to believe that the skies are clearing a little. The nations have been likened to automobiles going at full speed to a dangerous crossing, but since it is dangerous for all alike, they may pull up before it is too late. Mr. Lloyd George has been speaking words of serious warning: We are witnessing a retreat of democracy; how long is this to go on? Democratic countries, he said, in recent critical hours have been quitters. He appealed to these countries to protect freedom from the danger of its assassins. Meanwhile the prime minister has said again that he will welcome a new beginning by means of which all the nations of Europe shall come to a peaceful understanding.

Japan is not making this easier by her "marches" through Shanghai. If some of the "incidents" which have been reported from China had taken place a generation ago, there is no doubt that more than "representations" would have followed. It is a fortunate thing that action which might lead to immeasurable disasters, is not hastily taken. But it is to be hoped that the military authorities in Japan do not mistake the meaning of this patience. Military thinkers are not famous for their psychological insight.

* * *

Glasgow to Have Liquor In Spite of Law

There is to be a great exhibition in Glasgow in 1938. The site is in an area which by the provisions of Scottish law voted itself "dry." What then is to be the practice within the Exhibition? The Scottish temperance leaders were not unreasonable in their demands, which were discussed in Parliament last week. They were willing to acquiesce in the provision of alcoholic drinks in the restaurants at meals; they opposed what was called "perpendicular" drinking—the provision of bars at which apart from meals visitors could have drink. The case was defended with skill and power by Mr. Tom Johnston, but it was rejected in the House of Commons. I do not know by what legal means it can be decided that a district which has gone "dry" by legal measures can become a scene in which there shall be, though for a limited time, not only restaurants with licenses, but bars for "perpendicular" drinkers. The Scottish temperance leaders are a very able and determined body of men, and at least they have discharged their duty and defended their case with courage and effectiveness.

* * *

Distinguished Quaker Pacifist Dies

When a statesman or famous writer dies, there are long records given of his life and work. But there are many who have no such memorial and yet deserve to be held

in honor. Such was Roderic Kendall Clark, a member of the Society of Friends, who died at the age of 53 last week. I have many happy memories of "days of fresh air in the rain and the sun," spent with him in schoolboys' camps. He was most loyal in his friendships. The war came to test his convictions, but he never wavered in his fidelity to the principles which had been his and his father's before him. Five times he was court-martialed and sent back to prison because of his refusal to undertake military service. I used to see him at such times when he would take the opportunity to vindicate his action. In every way open to him Roderic served his society and through that society he took his part in the wide service of his Master. He was one of those men whose loyalty is a standard to others. The story is told in the *Friend* of a fellow prisoner of his who said: "I had a terrible dream one night that Roderic had compromised. I did not know what to do. But then I awoke and found to my joy that it was only a dream."

* * *

War Office Changes

The changes in the War Office are important. Three out of the four regular army members of the army council have relinquished their office and younger men have been appointed. The three new members are Viscount Gort, Major-General Liddell and Engineer Vice-Admiral Sir Harold A. Brown. The layman cannot speak of the reasons for these changes. Mr. Hore-Belisha, the war minister, is known to be in favor of giving promotion, not simply on the ground of seniority but of marked and proved ability, and on the whole he has carried with him the approval of those who know the situation. He is a man of energy and courage, but he will not be the first civilian to work reforms in the army. Caldwell and Campbell-Bannerman and Haldane are remembered for their part in such reforms. But these will be better understood later.

It can be safely conjectured that the changes have some relation to the plans which must be made for a future war. This will certainly not present the same problems as the last war, and it may well be that the war minister in seeking new heads for the war council has in mind these new problems in strategy.

* * *

And So Forth

The unemployment figures for November show an increase of more than 100,000. These are still 60,000 less than in the November of 1936, but the increase is discouraging.

The religious film, "Triumph," was shown last week privately and was apparently welcomed. A film is being made at Norwood to set forth the life story of William Tyndale.

A. P. Herbert has once more brought himself the delighted praise of those who welcome new and unconventional methods of fighting bureaucracy; he has also made others shake their heads. The humorist, who is at the same time a serious defender of liberty, walks in peril. We are said sometimes to be (a) a humorous people and (b) a people without humor. I think it is true to say that we prefer our politics and our religion with only a small seasoning of humor.

EDWARD SHILLITO.

Bishop Paddock Honored by Many

Leaders Pay Tribute to Retired Prelate on 30th Anniversary—Family Welfare Studied

(Correspondence from New York)

NEW YORK, Dec. 20.—The 30th anniversary of the consecration of Robert L. Paddock as bishop of the Protestant Episcopal diocese of Eastern Oregon was marked by a luncheon in his honor. For the last 15 years Bishop Paddock has been in retirement as a result of a nervous breakdown. But much of that time he has been interested in various radical causes as sponsor or contributor. For the preceding 15 years he carried on a work in eastern Oregon marked by apostolic fervor, simplicity and freedom from denominational bias. He was the servant of all of the ministers in his diocese without regard to their denomination and also of all of the people. His refusal to build Episcopal churches in overchurched communities made him the target of charges of disloyalty to his own church and helped to bring on his illness. Reinhold Niebuhr said he was the kind of man who would always be a rebel. Norman Thomas wished there were more bishops like him. Mary Simkovitch referred to her contacts with his social service work and fight against Tammany when he was in charge of the pro-cathedral on the lower east side. Bishop Gilbert, Dr. Bowie, Deaconness Smith and others paid personal tributes and William Spofford presided. Bishop Paddock referred to the inevitable frustrations that beset any attempt "to follow the Master" and concluded with a moving prayer and benediction.

* * *

Make Study of Economic Condition Of New York Families

A statistical measure of the economic well-being of New York City families and a comparison of white and colored people in this respect was given in a report of Isador Lubin, U. S. commissioner of labor statistics. One half of New York's families have incomes of less than $1,814. Half of the colored families had incomes below $837. Among those not on relief, one in five white families owned their own home; among Negroes, only one in sixteen. Rent took one-fifth of the income of non-relief white families and averaged $42.60. It took one third of the income of Negro families and averaged $36.60.

A considerable portion of home ownership is now in the form of cooperative apartments. More than 2,200 families own and operate such apartments for a total appraised value of more than ten million dollars. The apartments range from an eight-apartment dwelling to an eight-building, 630-apartment project. The value of

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* * *

Strong Opinion Backs Marriage Examination Bill

Doctors, social workers and public health officials have shown a predominantly favorable attitude toward the Desmond-Breibart bill at the legislative hearing here. The bill would require a thorough physical examination for couples about to be married. Some wanted the examination limited to the Wassermann test for syphilis, that being according to one doctor the only communicable disease spread from mother to child before birth. The anti-syphilis campaign, of which this bill is a part, has done much here to promote prompt diagnosis and thorough cure of the disease, but has done nothing to spread knowledge of prophylactic measures to avoid possible infection.

* * *

Medical Co-ops Approved By Doctors

An endorsement of medical cooperatives has been voted by the governing body of the New York County Medical Society. A special committee was set up to determine whether each individual cooperative fulfilled certain requirements for approval.

* * *

Dr. Douglass Discusses City Church Problems

H. Paul Douglass, the secretary of the new Federal Council commission for the study of Christian unity, talked recently on church unity in the large city and how the city church is adapting itself to its changing environment. His audience of 50 Long Island Episcopalians were much impressed by his statistically supported knowledge of many of their problems.

* * *

And So Forth

A new weekly Washington information service has been inaugurated by the National Peace Conference, 8 W. 40 St., New York, federation of the major national peace organizations. It will report, primarily for peace leaders affiliated with the conference, the current developments in the capital affecting issues of war and peace. It will not undertake to recommend action on specific measures.

Raymond Leslie Buell, president of the Foreign Policy Association, Maxwell Stewart of the *Nation*, Reinhold Niebuhr and others favored the consumers' boycott of Japanese goods at a recent conference on the consumer and peace, presided over by Robert D. Leigh, president of Bennington College.

Bishop Francis J. McConnell will be out of the hospital in time for Christmas at home. On Nov. 12 he had an operation at the Medical Center. BRADFORD YOUNG.

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'Baptist Week' In Chicago

General Council of Northern Baptists Enlarges Pension Program—Methodists Plan Important Meeting

(Correspondence from Chicago)

CHICAGO, Dec. 20.—A short time ago I reported "Methodist Week" in Chicago. The week beginning Dec. 7 was, in the same sense, "Baptist Week," for during that week the General Council and also the council on finance and promotion of the Northern Baptist Convention held their mid-year meetings at the Stevens Hotel. It is an interesting fact that, while so many of the great denominations have their headquarters in New York, most of the denominational conferences and meetings requiring the presence of delegated representatives from all over the country are held in this city. The question is often raised whether the strategic position of Chicago will not ultimately require the location of headquarters here.

* * *

What the Baptists Are Planning

Among matters claiming attention were the following: the organization of a "Judson Fellowship" to celebrate the 150th anniversary of the birth of Adoniram Judson, Baptist missionary pioneer; adoption of a plan to enlist larger pastoral participation in the development of denominational programs; a decision to continue for another year last year's emphasis upon the local church; movement toward the provision of social security for unordained as well as ordained workers in Baptist churches, colleges, hospitals and other institutions; and the selection of Dr. Gordon Poteat, lately of the faculty of Shanghai University and now at Crozer Theological Seminary, as preacher of the annual sermon at the Northern Baptist Convention to be held next May in Milwaukee.

* * *

'Judson Fellowship' Organized

It is proposed that the work of Judson in Burma "be commemorated in this 150th year since his birth through a Judson Fellowship and that an effort be made to secure 100 Judson fellows for each of these 150 years (150,000 in all) who will enter into fellowship with Judson through an additional gift of $5 [for missions], making a total of $750,000 during the anniversary year."

* * *

Propose Pensions for Unordained Workers

A great many Baptists, as well as members of other denominations, have felt uncomfortable about the exclusion of churches from the provisions of the social security act. In most denominations some arrangement is made for clergy pensions, but no provision is made for unordained employes. For Northern Baptists clergy pensions are provided through the Ministers' and Missionaries' Benefit Board, the ministers being required to pay premiums to meet part of the cost. At the recent meeting the General Council approved the request of the Ministers' and Missionaries' Benefit Board that a

joint committee of the board and of the finance committee of the convention be appointed to begin immediately study of a plan to provide pensions for unordained workers. It is hoped that a report can be made by this committee at Milwaukee next May. The action is being taken largely on the initiative of Dr. P. C. Wright, secretary of the board, who, in making the request, declared that such action was imperative. This action is being hailed by many as one of the most constructive steps taken by any convention board in years.

* * *

Make Effort to Legalize Syndicated Gambling

Do you want to buy a horse? Or, at least, part of a horse? Anyway, it seems that a great many people want as a minimum an opportunity to put a little on a horse's nose. Consequently this town is full of bookies, hundreds of thousands of dollars are wagered illegally, but it is impossible to get a conviction in court. Everybody knows that this syndicated gambling provides one of the major tie-ups between politics and the underworld. Now a group in the city council, with the mayor entirely sympathetic, proposes to eliminate this illegal practice by the simple process of legalizing and licensing it. But they are not going to legalize gambling—not really! As Mayor Kelly puts it, "We hope to regulate the brokers as agents of the legalized process of buying parts of a horse." Governor Horner, who has already vetoed one Kelly-Nash machine proposal to license gambling, declares the scheme illegal, and so does Attorney General Otto Kerner. The *Daily News* characterizes the proposal as "a sordid and shocking attack on civic decency" and argues cogently that licensed bookies will provide almost inescapable schools in gambling for Chicago youth.

* * *

Methodist Council to Meet In February

Bishop Ernest Lynn Waldorf has announced that on Feb. 3-5, 4,000 representatives of American and Canadian Methodism will meet at the Stevens Hotel, Chicago, for a General Council of the Methodist Church. Five hundred leaders, representing the major branches of Methodism in this continent, met here Dec. 13, to make plans for the meeting and to prepare for the celebration of the 200th anniversary of the conversion of John Wesley.

* * *

And So Forth

An interseminary Institute on Human Relations is to be conducted Jan. 12, under the auspices of the Chicago Round Table of Jews and Christians, in Anshe Emet Temple. Dr. Justin Wroe Nixon, of Rochester, Rabbi Solomon Goldman, of Chicago, and President Frank Kingdon, of the University of Newark, will be speakers. Governor Horner has accepted the honorary chairmanship of the Illinois committee to celebrate the tenth anniversary of the establishment of the National Conference of Jews and Christians.

Training and clinical experience in social work was urged as an essential part of a minister's preparation for his task by Dr. William S. Keller, layman, physician, social service leader and founder of the Cincinnati School of Applied Religion, at the 51st annual dinner meeting of the Theological Faculties Union of Chicago, Friday evening, Dec. 10.

CHARLES T. HOLMAN.

Free Press Hit By New Laws

Canadians Protest Powers Given Quebec Premier—Ralph Connor Dies—Generous Help for Drought Areas

(Correspondence from Manitoba)

WINNIPEG, Dec. 15.—All Canada has been gravely concerned by recent attacks on the freedom of the press. From Quebec and from Alberta, in a double sense from the right and from the left, have come attempts to establish laws which completely meet the dictator's requirements for the control of the press. In Alberta the lieutenant-governor refused to sign the proposed bill, and the Aberhart government consented to submit it to the supreme court for approval. In Quebec the issue is far more serious. The Quebec bill, too, should have been disallowed; but it was not disallowed. Under the instigation of Cardinal Villenneuve, and by the insistence of Prime Minister Duplessis, it has been passed as law, and is already being used as an instrument of repressing people whom Duplessis and his advisers choose to designate as communists. The bill commits to the attorney general—who in Quebec is the premier—the power to ban completely any newspaper, book, pamphlet, or "any writing whatsoever" which *in his opinion* may be even "tending" to propagate communism. In addition, the bill commits to the attorney general the right, without any trial, and without any chance for the individual to defend himself, to padlock any "house" that is being used for the promotion of "communism" by "any means whatsoever."

Care was taken that the bill should not define "communism." This was necessary,

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"I have read the book with consummate interest and great profit. . . . A distinctly valuable addition to the libraries of ministers, lawyers, lecturers and other public speakers."—*Beverly W. Howe* (Chicago attorney).

"I like your style. You make these giants live again."—*Lionel Crocker* (Professor of English, Denison University). $2.00

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explained a cabinet minister, in order to reach the thousands of people who are communists without knowing it. Equal care was taken that the bill should not fail to define "house." The definition was elaborated with sufficient generous detail to include even a "vehicle."

* * *

Premier Given Autocratic Powers

Under this act already newspapers have been banned, and a man, without trial or possibility of defense, has been padlocked out of his private residence. Under this act, at the whim of the premier, it could be made an offense to buy or sell the works of Bernard Shaw, G. D. H. Cole, J. L. Hammond, or any other such liberal writers. Not more than the word of the premier is necessary to padlock McGill University library, which has an extensive communist section. A newspaper report says that among the books seized in one of the raids by Duplessis' agents was Tolstoy's *Kingdom of God and Peace*. Just who will be finally adjudged to be among the thousands "who are communists without knowing it" is a grave question. Significantly, when some labor leaders protested the enforcement of the act, Duplessis merely told them to "be careful and not get caught." And he has made public boast that we have seen "only the beginning."

Vigorous protest has been aroused all across Canada. The *Manitoba Free Press* especially has been dealing with the issue in a series of unequivocal and powerful editorials. Dr. J. W. Dafoe, the editor, says that the padlock law is probably the only law of its kind in any free country today.

* * *

Canada Gives Lavishly to Drought Stricken Areas

The need of the drought stricken areas of the west has made a vivid impression on all the rest of Canada. Instead of the 500 carloads of fruit and vegetables asked for by the joint committee of churches, 834 have already been sent out. In addition, the individual churches have sent out their own bales of clothing. The United Church asked for 4,000 bales, and 4,400 have already been sent. To supplement the salaries of ministers in these areas, the United Church also asked for a special gift of $40,000. More than $46,000 has already come in, and the contributions are still coming. Tribute should be paid also to the Canadian Pacific and Canadian National Railways, which have carried all relief materials free of charge. This contribution is equivalent to at least $200,000.

* * *

Ralph Connor Dies

The "Man from Glengarry" has left us, and the world has lost a gracious and winsome soul. Dr. Charles W. Gordon (Ralph Connor), whose novels have circulated by millions through the English speaking world, died in the early morning of Sunday, the last day of October. In another hospital, less than three miles away, his only brother, a distinguished physician, had died barely fifteen hours before.

Dr. Gordon was famous as an author, but he was only incidentally an author. He was first and foremost a Christian minister. His novel writing began when in 1897 he was asked to tell his fellow Presbyterians in the east of conditions in the new Canadian northwest. Dr. Gordon, then a minister in the city of Winnipeg, replied by sending to the *Westminster Magazine* in Toronto, his first attempt at a short story. His purpose was simply to describe the western mission fields. After a number of sketches had been written, they were published in book form. They were selling moderately in Canada, when suddenly they began to spread like wildfire through the United States, and Dr. Gordon, like Byron, awoke to find himself famous.

At the first sketch the publisher asked for a pen name. Dr. Gordon thought carefully over his choice. He decided on "Cannor" (*Can*-adian *Nor*-thwest). He sent a telegram, "Sign sketch Cannor." The editor misread "Connor" and then added "Ralph" because it sounded well. So "Ralph Connor" was introduced to the world.

* * *

Dr. Boddy Makes Deep Impression

Dr. William Henry Boddy of Minneapolis preached in Canada for the first time in the international pulpit exchange on Nov. 14. Interchange of preachers took place between Westminster Church, Minneapolis (Presbyterian, U.S.A.), and Westminster Church, Winnipeg (United Church of Canada). Dr. Boddy came, spoke and conquered. Westminster Church was all but packed to greet him in the morning. It was completely packed to hear him again in the evening. Present in a reserved section of the church at the evening service were the prime minister of the province, and a large company of distinguished provincial and city officials, together with the consul general of western Canada and other representatives of the American foreign service.

* * *

And So Forth

For the first time in 37 years, a mayor of Winnipeg was defeated in a campaign for his second year in office. By a substantial majority over the combined votes of both his opponents, John Queen, Labor candidate, regained the office he lost last year.

In November, Augustine United Church, Winnipeg, celebrated its Golden Jubilee. A happy and unusual feature of the occasion was that the present session clerk, Rev. Andrew B. Baird, professor emeritus of church history in Manitoba Theological College, was the pioneer minister who organized the church 50 years ago.

St. Margaret's Anglican Church, Winnipeg, celebrated its silver jubilee in December. The present rector, Dr. T. R. Glover, has been at St. Margaret's for the greater part of its history.

At Holy Trinity Anglican Church, Winnipeg, Archbishop Harding recently ordained as deacons Mr. Bruce Kirch and Mr. T. C. Boone, registrar of St. John's College.

ERNEST MARSHALL HOWSE.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Beg, Borrow or Steal

(Morgan, Janet Beecher, Florence Rice) (MGM) Light, entertaining, deftly-acted comedy. Impoverished American of shady habits living in France, feigns wealth to impress visiting relatives, with inevitable disclosure. Crookedness made very amusing and appealing, but effect probably harmless.

For A: Very good of kind. For Y: Probably good. For C: No.

Blossoms on Broadway

(Edward Arnold, Shirley Ross) (Para) Dizzy, incoherent, ill-conceived hodgepodge of absurdly burlesqued situations and vaudeville acts. Leading players are tricksters with plan of wholesale swindling which meets final defeat in imitation "Gilbert and Sullivan-style" climax.

For A, and Y: Stupid. For C: No.

Conquerors of the Arctic

(Amkino) Detailed record of Soviet expedition to North Pole by planes last spring, simply told, naturally acted, effectively photographed. Illuminating views of physical aspects of polar region and hardships of life there. Accompanied by explanatory English commentary.

For A: Interesting. For Y, and C: Good.

Fury Over Spain

(Official Loyalist Pictures) Grim, authentic film of actualities in Spain. Some real "battle" scenes are shown, but largely a dreary land of desolation, misery and building ruins. Loyalist propaganda, with voice chanting heroism of pitifully untrained citizenry. More depressing than impressive.

For A: Hardly. For Y: Hardly. For C: No.

A Girl with Ideas

(Wendy Barrie, W. Pidgeon, K. Taylor) (Univ) Brisk, light-hearted, humorous newspaper story concerning society girl's successful management of paper won in libel suit, despite tricks of former owner to recover it. Unconvincing and absurd, of course, but has some original twists.

For A, and Y: Fairly amusing. For C: No interest.

Navy Blue and Gold

(Stewart, Tom Brown, R. Young, L. Barrymore, F. Rice) (MGM) Annapolis life made vivid and amusing. Navy ideals moving and impressive in expertly done romantic drama that rings true. Fine balance of wisecrack, horseplay, sentiment and pathos in strongly human character comedy. Navy propaganda of the best.

For A: Very Good. For Y: Excellent. For C: Good.

They Won't Forget

(Claude Rains, Edward Norris) (Warner) Finely acted, impressive and challenging indictment of mob violence, sectional hatred, political expediency and sensational journalism. Grimly tragic story, based on facts, told with simple clarity, restrained but terrible forcefulness.

For A: Notable. For Y: Too strong. For C: No.

True Confession

(Lombard, MacMurray, J. Barrymore) (Para) Crazy, incredible, fast-moving, sophisticated comedy. Heroine, a chronic liar, is unjustly accused of murder but confesses to charge so that lawyer-husband, who believes her lie, can clear her on self-defense plea. Zestful comedy role by Barrymore.

For A: Amusing. For Y, and C: Unsuitable.

Best Family Films

Great Garrick
Damsel in Distress
Hold 'Em Navy
Borrowing Trouble
Submarine D-1
I'll Take Romance

Best Films for Adults

Victoria, the Great
Life of Emile Zola
The Awful Truth
First Lady
Stand-In
Conquest

INDEX Volume LIV (July-December, 1937)

Title Index of Articles and Editorials

Address to the Alumni, by Stearns Morse, 897.
Aesthetic Puritans, by E. Merrill Root, 1043.
After the Court Bill (edit.), 965.
Amend the Constitution! (edit.), 1223.
America and the War in China, by Reinhold Niebuhr, 1195.
American Demands and Japanese Replies (edit.), 1611.
America's Educational Retreat, by Jerome Davis, 868.
Anglo-Catholic Tightrope, The, by Evelyn A. Cummins, 1454.
An Open Letter, by E. Stanley Jones, 1386.
Another Diehard Tory Landmark Gone (edit.), 988.
Another Southern Slave-Holder is Under Arrest (edit.), 1091.
Anti-Jewish Demonstrations in Mexico (edit.), 1547.
Anti-Lynching Bill Reveals Sectional Differences (edit.), 1477.
Anti-Piracy Succeeds Non-Intervention (edit.), 1187.
Appeal to the Heart and the Conscience, An (edit.), 1549.
Apply the Neutrality Law! (edit.), 989.
Arabs State Their Case (edit.), 1093.
Are American-Backed Churches "Scabbing" in Germany? (edit.), 939.
Are the Methodists Being Tricked? (edit.), 1318.
Armistice or Peace? (edit.), 1382.

Back the Schwellenbach-Allen Relief Bill (edit.), 1036.
Balancing the Federal Budget (edit.), 1348.
Behind the Far Eastern Crisis (edit.), 942.
Belgium Will be Host to Nine-Power Conference (edit.), 1315.
Better Government for Less Money, by T. Swann Harding, 1098.
Black, Klansman, Became Black the Inquisitor (edit.), 1189.
Bombing Civilians is not a Peculiarity of Japanese (edit.), 1253.
Bombs over the World (edit.), 1156.
Boycott—A False Remedy, by John Nevin Sayre, 1388.
Brachygraphie (Quintus Quiz), 1255.
Bringing Edinburgh Home, by Albert W. Palmer, 1325.
Bringing Oxford Home, by Albert W. Palmer, 1292.
Britain's New Premier Warns Hitler (edit.), 859.
British Government Will Take Over Coal Lands (edit.), 1445.
Brussels Conference Adjourns (edit.), 1476.
Building Spires, by N. B. Dexter, 1169.
Bulwark of Temperance! A, 1446.

"Cagoulards" Threat Unimportant (edit.), 1517.
Canadian Exports Aid Japan (edit.), 1413.
Can a Religion be Libeled? (edit.), 1477.
Can We End Sex Crimes? by Charles J. Dutton, 1594.
Catch in Humility, The (Quintus Quiz), 1225.
Catholic Heresy, The, by Reinhold Niebuhr, 1524.
Catholics, Bingo and the Miraculous Medal (edit.), 1477.
Cecil, Viscount, Receives Nobel Peace Prize (edit.), 1476.
Centennial of College Education for Women (edit.), 1283.
Child Labor Again Increasing (edit.), 1515.
Child Labor and Lynching Legislation Advance (edit.), 859.
Children, Movies, Radio and Books (edit.), 1413.
Children Naturally Have Good Taste (edit.), 1612.
China Asks Brussels for International Aid (edit.), 1443.
China Opens the Door, by Frank Rawlinson, 1041.
Christian Cooperative Fellowship is Forced to Retrench (edit.), 1037.
Christian 'Y' of the Future, The, by Arnold Eugene Jenny, 1619.
Church Faces its World, The, by Winfred Ernest Garrison, 1017.
Church *Is* the World, The, by John S. Schroeder, 1558.
Church's One Foundation, The (edit.), 1319.
C.I.O. Shows Interest in National Affairs (edit.), 1315.
C.I.O. Threatens a Third Party (edit.), 1124.
Civil Liberties in Texas, by John C. Granbery, 1326.
Civil Liberties Ledger is Balanced Once More, The (edit.), 1013.
Class Consciousness in the Ministry (edit.), 963.
Commission Attacks Negro Housing Problem (edit.), 1124.
Commonwealth College Makes New Start (edit.), 1037.
Compromise Court Bill Before the Senate (edit.), 915.
Congregationalists Repudiate Babson's Promise (edit.), 1444.
Congress Returns to Work (edit.), 1444.
Congress Tries to Complete Five-Point Program (edit.), 1012.
Costs of Spanish Relief are High (edit.), 1253.
Courage, Editors! (Quintus Quiz), 1481.
Court Refuses to Act on Black's Case (edit.), 1284.
Credulity Ancient and Modern (Quintus Quiz), 994.
Crisis in American Peace Policy, A (edit.), 1285.

Dare We Give Thanks? by James H. Link, 1451.
Dealing with the Japanese Army (edit.), 1611.
Debunking Begins at Home (Quintus Quiz), 1162.
Deck-Chair, The (Quintus Quiz), 944.
Dibelius Carries on for Niemöller (edit.), 891.
Dick, by Edward Shillito, 1457.
Dilemma of the Missionary in Japan, The (edit.), 1351.
Dodd, Ambassador, Resigns Berlin Post (edit.), 1580.
Dogs With Bad Names (Quintus Quiz), 1015.
Do We Really Want Church Union? by William Pierson Merrill, 1557.
Drugging China (edit.), 1190.
"Duke's Rector" on Exhibition Tour, The (edit.), 1091.

Ecumenical Voice, An (edit.), 991.
England Loses, America Gains Interest in Sweepstakes (edit.), 940.
Episcopalians Name Bishop Tucker (edit.), 1316.
Europe Weighs Oxford and Edinburgh, by Adolph Keller, 1420.
Even the Distillers are Getting Scared (edit.), 893.
Every Day is Christmas for Arms Makers (edit.), 1581.
Exit the Banner, Enter Pageant (edit.), 1517.

Fall of Nanking, The (edit.), 1579.
Federal Verdict on Rights of Conscience, A (edit.), 1548.
Fetters for the Farmer (edit.), 1519.
FFF (Quintus Quiz), 920.
Fighting Continues in North China (edit.), 963.
Fighting Piracy in the Mediterranean (edit.), 1156.
First Adventure With God, by Edward A. Steiner, 1588.
For and Against the Palestine Report (edit.), 940.
Foray Into Funeral Customs, A, by Hugh Stevenson Tigner, 1263.
Formulating the Faith (edit.), 1094.
For Preachers Only (Quintus Quiz), 1521.
Franco Begins to Send Italians Home (edit.), 1411.
Free City of Danzig Goes Nazi (edit.), 1411.
From Hangchow to Madras (edit.), 1516.
Funny Man, The (Quintus Quiz), 1417.
Future of the Sharecroppers, The, by Sherwood Eddy, 1592.

Geneva Reports Sharp Decrease in World Unemployment (edit.), 1092.
Georgia Adopts a Dangerous Method of Fighting Communism (edit.), 989.
German Army Enters the Church War, The (edit.), 1518.
German Church Says No! The, by Harold E. Fey, 1067.
Germans Have "Mission" in Other Countries (edit.), 1123.
Germany Avows Anti-Christian Religion of the State (edit.), 1613.
"Great Chronic Emergency, A" by John Haynes Holmes, 1554.
Great Revival at Westville, The, by Charles M. Sheldon, 1045.

Has the Church a Conscience? by W. Edgar Gregory, 1168.
Has the Pension Drive Started? (edit.), 1013.
Has the President Admitted Nullifying the Law? (edit.), 1316.
Health Department Declares War on Syphilis (edit.), 1125.
Hearst, Mr., Suffers a Setback (edit.), 859.
Hollywood Bows to Hitler (edit.), 916.
Homeless Religious Radicals, by Herman F. Reissig, 971.
How the Distillers Welcomed the Legionnaires (edit.), 1317.
Hull, Secretary, Denounces Economic Isolation (edit.), 1187.

Immediate Independence for the Philippines? (edit.), 1349.
Incredible Christmas (edit.), 1581.
Indian Nationalists to Take Office (edit.), 917.
"Invincible Ignorance" (Quintus Quiz), 1449.
Is General Distance Coming into Action? (edit.), 1347.
Is Japan Provoking an Eastern War? (edit.), 916.
Is Labor Learning Democracy? by Pelham Barr, 1261.
Is Only Chemical Warfare Inhuman and Uncivilized? (edit.), 1011.
Is Radio Going Hollywood? (edit.), 1612.
Is the National State Obsolete? by Ralph A. Norem, 1226.
Is the Press Fostering a New Depression? (edit.), 1547.
Italy Admits Having 40,000 Troops in Franco's Army (edit.), 1317.
Italy Hails Santander as Italian Victory (edit.), 1091.
Italy Joins the Anti-Red Pact (edit.), 1411.
Italy Withdraws From the League (edit.), 1581.

Japan and the Christian Conscience, by Reinhold Niebuhr, 1390.
Japan Apparently Intends War (edit.), 1011.
Japan Carries the War to Shanghai (edit.), 1035.
Japan Claims "Self-Defense" in Chinese War (edit.), 1092.
Japan Extends War to South of China (edit.), 1124.
Japan Rebuffs Brussels (edit.), 1443.
Japan Takes Possession of Shanghai (edit.), 1412.
Japanese Army Advances on Nanking (edit.), 1475.
Japanese Christians in Hard Spot (edit.), 1060.
Japanese Continue to Advance in China (edit.), 1516.
Jefferson's, Dr., Voice Still Lingers (edit.), 1157.
Jews Make Peace with Partition Principle (edit.), 1035.
Justice for the Revolutionary Farmer! by Arthur E. Holt, 1522.

Ku Klux Klan Invades the Supreme Court (edit.), 1155.

Labor Day Finds Labor Divided (edit.), 1061.
Labor Explores the Way to Peace (edit.), 1349.
Labor in Ferment (edit.), 1383.
Labor Negotiations Show Progress (edit.), 1412.
Labor Plans Peace Conference (edit.), 1315.
Labor Relations Board Tries Censorship (edit.), 1549.
Labor Stays in Headlines (edit.), 1093.
Labor Union Struggle Begins at Denver (edit.), 1252.
L'Affaire Mickey Mouse in Yugoslavia (edit.), 1580.
La Follette Committee Blames the Police (edit.), 965.
Lash, The, by Renwick C. Kennedy, 1424.
League of Nations Condemns Japanese Bombing (edit.), 1219.
League Threatens to End Neutrality (edit.), 1252.
League Would Do Something in China—But What? (edit.), 1252.
Let Labor Look at Land! by Louis Wallis, 865.
Let Mortal Tongues Awake, by Martin Schroeder, 1482.
Let's Run Our Own Railroads! by T. Swann Harding, 1019.
Letter of Spanish Bishops Elicits Strong Replies (edit.), 1188.
Let the Legion First Abjure Legionism (edit.), 1187.
Liberals and Catholic Action, by D. A. Saunders, 1293.
Liberals and Reactionaries are Badly Scrambled (edit.), 1155.
Liberal Churches to Hold World Conference (edit.), 861.
Life at Gee's Bend, by Renwick C. Kennedy, 1072.
Life Owes You Nothing (Quintus Quiz), 1097.
Lift Up a Standard! by Martin Niemöller, 921.
Little Jack Horner (Quintus Quiz), 1039.
Low Wage Scales North and South (edit.), 1012.
Ludendorff, General, Loses His Last Fight (edit.), 1613.
Ludlow Amendment, The, by Harold E. Fey, 1617.

MacDonald, Ramsay, Takes His Place in History (edit.), 1443.
Mandatory Neutrality Should be Operative (edit.), 1220.
Maritime Commission Reports on Merchant Marine (edit.), 1444.
Masaryk's Fame is Safe (edit.), 1155.
Masaryk: Teacher of Democracy, by Joseph Miller, 1452.
Massachusetts Daniel, A (edit.), 1475.
McConnell, Bishop, Has an Anniversary (edit.), 1347.
Mediation in China? (edit.), 1415.
Methodist Unification Comes Nearer (edit.), 1283.
Mexico to Give Vote to Women (edit.), 1125.
Militarist Tea Drinking (edit.), 1156.
Mind of the Third Reich, The, by M. Whitcomb Hess, 970.
Ministers Make Vain Appeal to Steel Companies (edit.), 860.
Misfit in the Philippines? A (edit.), 941.
Misinterpreted Cablegram Upsets Kagawa's Friends (edit.), 861.
Missionary's Conscience, The (edit.), 1254.
Modern Message of Judaism, The, by Ferdinand M. Isserman, 995.
Moment in the Conscience of Man, A, by Bernard C. Clausen, 1484.
Movies, The: Entertainment Plus Education (edit.), 1445.
Mussolini Visits Hitler (edit.), 1219.
My Church Stayed Out of Business, by a Pastor, 899.

National Capital Drops the Ostrich Act (edit.), 861.
Nations Must Cooperate to Preserve Peace (edit.), 1251.
Nazi Presumption Reaches a New High (edit.), 1123.
Nazis Perfect Their Servile State (edit.), 915.
Neutrality in Spain is Still a Mirage (edit.), 1284.
New Deal in Ordinations, A, by Morton S. Enslin, 949.
New Developments on the German Church Front (edit.), 1013.
New Ditches to Dig, by Frances Williams Browin, 1070.
New King for Spain? A (edit.), 1515.
New Motive for Philanthropy, A (edit.), 1220.
New Scottsboro Trials Get Under Way (edit.), 939.
Niemöller, by E. Sinclair Hertell, 896.
New Year's Eve on the Radio (edit.), 1515.
New York Opens Hot Mayoral Campaign (edit.), 987.
New York Primaries Show New Deal Safe (edit.), 1188.
Next Season's Movies (edit.), 1062.
Non-Intervention Negotiations are Getting Nowhere Rapidly (edit.), 1349.
Not Out of Trenches by Christmas (edit.), 1516.
No War Without Ruthlessness (edit.), 1219.
Now is the Time to Come to the Aid of the Block-Booking Bill (edit.), 941.

Ominous Rumbles from the Far East (edit.), 893.
On Behavior at Table (Quintus Quiz), 1385.
On Being a Grandfather (Quintus Quiz), 1065.
On Dating Letters (Quintus Quiz), 969.
"One Nation Indivisible," (edit.), 1579.
One Thing That Ails the Church, by Elizabeth Stone, 1357.
On Singing the Psalms (edit.), 1221.
Open Letter to the People of Japan, An, by E. Stanley Jones, 1131.
Our Christianity is True! (edit.), 967.
Outlook for Church Union, The (edit.), 1158.

Palestine Moves Toward Partition (edit.), 1350.
Palestine's Only Hope for Peace, by Albert Viton, 1418.
Palestine's Partition is Postponed (edit.), 963.
Papers Ban or Limit Liquor Advertising (edit.), 1612.
Parole System Under Attack (edit.), 1125.
Partitioning Palestine Will Not Prove Easy (edit.), 1412.
Peace and the President (edit.), 1479.
Peace Rumors in the Far East (edit.), 1548.
Pegler Says Vatican Needs Better Publicity System (edit.), 1317.
Perfect Ending, The (Quintus Quiz), 1193.
Pictures That May Make People Think (edit.), 1221.
Pink Pigeons, by Edward A. Steiner, 1165.
Pioneers of Life, by Muriel Lester, 1101.
Plagiarist, The (Quintus Quiz), 1353.

Plight of Japanese Christians, The, by Henry Howard, 1590.
Police Brutality and the Third Degree (edit.), 1061.
Prelude to Tyranny (edit.), 1447.
President Defends His Policies, The (edit.), 1283.
President Keeps to His Course, The, (edit.), 1038.
President Sees Peace Endangered (edit.), 1251.
President Still Denies There's a War, The (edit.), 1059.
Princeton Seminary Gains New Strength (edit.), 1189.
Profile of a Priest, by Marcus Bach, 1133.
Proportional Representation in New York (edit.), 1549.
Protestant Heresy, The (edit.), 1550.
Protestantism in the Philippines, by E. K. Higdon, 1290.
Public Health and Private Rights (edit.), 1414.

Quakers Hold World Conference (edit.), 1092.
Quest for Unity, The (edit.), 1063.
Questions the Scottsboro Decision Has Left Unanswered (edit.), 964.
Quezon, Mr., Sends Up a Balloon (edit.), 1476.

Rawlinson, Dr., of China is War Casualty (edit.), 1035.
Red Menace, by Renwick C. Kennedy, 1526.
Relief Danger Signals (edit.), 1157.
Religion and the Problem of Power, by Rolland W. Schloerb, 1022.
Religion in Today's Art, by Ray M. Johnson, 1229.
Religion's New War with Science, by John Haynes Holmes, 1322.
Restored Rheims Cathedral is Consecrated (edit.), 1348.
Retrospect (edit.), 1614.
Return of the Lindberghs, The (edit.), 1579.
Revolt in the North, by Ezra P. Young, 1621.
Robinson's, Senator, Death Shocks the Nation (edit.), 940.
Roper, Secretary, Gives the Case Away (edit.), 1060.
Royal Commission Proposes Palestine's Partition (edit.), 892.
Running Accompaniments (Quintus Quiz), 1289.
Russia Accuses Clergy of Disloyalty (edit.), 1517.
Russian Purge Becomes a Habit (edit.), 1285.

Say It with Riots, by Harvey Campbell, 1450.
Scottsboro Case Ends in a Welter of Inconsistencies (edit.), 964.
Sectarian Teaching by Public School Teachers (edit.), 1189.
Seeing Two Sides (Quintus Quiz), 864.
Serbs Riot Over Concordat (edit.), 988.
Sex Criminal, The, Anonymous, 1391.
Shall Nazi Ideas Rule in America? (edit.), 1548.
Shall Palestine Be Partitioned? (edit.), 917.
Shattered Fabric of World Peace, The (edit.), 1127.
Should Missionaries Leave Danger Zone? (edit.), 1188.
Should Preachers Be Revolutionists? by J. H. Marion, Jr., 974.
Should We Boycott Japanese Goods? (edit.), 1253.
Sinking of the Panay, The (edit.), 1582.
Sleeping Dogs (edit.), 1478.
Slot Machine Racket Again, The (edit.), 1157.
Socialist Party Breaks Up (edit.), 1123.
Some Questions About Education (edit.), 1583.
Southern Methodist Group Seeks Christian Social Order (edit.), 1012.
Soviet Secret Police Accuse Religious Workers (edit.), 891.
Spain Awaits Outcome of New Battle for Madrid (edit.), 964.
Spain's Civil War is a Year Old (edit.), 915.
Spain's "Holy War," by Roy Temple House, 1228.
Spain's Useful Reminder, by Roy Temple House, 867.
Spanish Government Stops Latest Rebel Drive (edit.), 987.
Spanish Insurgents Advance in Santander Drive (edit.), 1061.
Spanish War Drags on as Britain Plays for Time (edit.), 1011.
Spanish War Remains in Summer Doldrums (edit.), 1036.
Speer, Robert E., Servant of God, by Frank Fitt, 1196.
Spiritual Freedom in the Socialist State, by James McBride Dabbs, 1586.
Steel Turns Back to the Hard-Boiled Days (edit.), 960.
"Stet," (Quintus Quiz), 1553.
Stille Nacht, Heilige Nacht—Nazi Version (edit.), 1445.
Struggle Becomes More Bitter in China (edit.), 1059.
Study in Black and White, A (edit.), 1255.
Sunday Morning in Trailer Town, by Marcus Bach, 997.
Surprise (Quintus Quiz), 1584.
Survival of Democracy, The, by Hans Kohn, 945.
Sympathy Puts a Strain on Neutrality (edit.), 1220.

Tammany Hall Tries Again (edit.), 1348.
Tampa Flogging Case Suffers New Setback (edit.), 917.
Taylor, Graham, Chicago's First Citizen (edit.), 1284.
Teacher Who Would Not Truckle, A (edit.), 892.
Teaching Churches to Die, by Walter Dudley Cavert, 1198.
Text for a Summer Sermon (edit.), 891.
Theology Turns to Man, by John Wright Buckham, 1356.
Thief of Time, The (Quintus Quiz), 1129.
Third Term Rumors Begin to Fly (edit.), 893.
Thoughts Preliminary to Christmas (edit.), 1475.
To the Parsonage Born, by Jean Beaven Abernethy, 1135.
Tour of a Temple, by J. H. Marion, Jr., 1200.
Tragedy of Spain, The, by Sherwood Eddy, 1163.
Training High School Boys for the Navy (edit.), 988.
Trivers, Midshipman, Leaves Annapolis (edit.), 941.
Two Needs (Quintus Quiz), 1618.
Two Years of the W.P.A., by Sylvia Pass, 923.

Unconventional Prayers, by Allen A. Stockdale, 1069.
Under Fire in Nanking, by Frances J. Nickels, 1295.
United States Accepts Bid to Nazi Congress (edit.), 1093.
U.S.S.R. Holds First Election Under New Constitution (edit.), 1580.

Vacancies at Edinburgh (edit.), 1221.
Vargas Coup and the Church in Brazil, The, by Eula Kennedy Long, 1485.
Vienna Conference Calls for Christian Contrition (edit.), 939.
Violence in Strikes (edit.), 916.
Vories Experiment, The, by Willard Price, 947.

Wages and Hours Bill Shelved, Not Killed (edit.), 1611.
Walker, Jimmie, is Back on New York's Payroll (edit.), 1059.
Wanted by Republicans: An Issue and a Man (edit.), 1613.
Wanted: Rich Men's Sons, by Clarence Seidenspinner, 925.
War as an Instrument of Religious Policy, by Robert Inglis, 1354.
War in China, The (edit.), 1160.
War Spreads in China (edit.), 987.
Wars Within War (edit.), 894.
What Can the Nations Do? by Y. T. Wu, 1259.
What Has the Church to Offer? by Carlos G. Fuller, 1137.
What is a Constitution? (edit.), 1191.
What is the New Shipping Program, and Why? (edit.), 892.
What is the Purpose of the Brussels Conference? (edit.), 1347.
What is the Right to Work? by Stearns Morse, 1422.
What Roman Catholics are Saying about Christian Social Action (edit.), 1037.
What Shall I Tell Them? by Ruby Berkley Goodwin, 1623.
When is a Free Church Free? (edit.), 1288.
Where There is no Peace (edit.), 1552.
White People Hate Themselves! by Martha Gruening, 1327.
Why is Anti-Semitism? (edit.), 862.
Will Housing Check the Business Recession? (edit.), 1547.
Will the Spanish Blaze Spread? (edit.), 1126.
Will the Tampa Policemen Get Off, After All? (edit.), 1316.
Windsor Abandons American Tour (edit.), 1413.
World Council of Churches in Process of Formation (edit.), 1251.
Words of Wisdom from New University Heads (edit.), 1285.
WPA Denies Work to Pacifist 'Alien' (edit.), 1036.

Zionist Action Meets with Opposition (edit.), 1060.
Zionists Yield on Palestine Partition Issue (edit.), 1014.
Zoellner, Dr., Apostle of Conciliation, Dies (edit.), 989.

Subject Index

Aerial Warfare, 1156, 1253.
A. F. of L., 1252, 1315, 1340, 1383, 1412.
American Friends Service Committee, 1070.
American Legion, 1187, 1317.
American Medical Association, 1414.
Anglo-Catholicism, 1454.
Anti-Communist Pact, 1411.
Anti-Semitism, 862, 1477, 1547.
Arabs, 1093.
Armament, 1581.
Art and Religion, 1229.
Automobile Accidents, 1475.

Babson, Roger W., 1444.
Beaton, Welford, 916.
Black, Hugo L., 1038, 1155, 1189, 1255, 1284.
Block-Booking, 941.
Boycott, 1253, 1315, 1386, 1388, 1390.
Brazil, 1447, 1485.
British Army, 1156.
British Coal Lands, 1444.
Brussells Conference, 1315, 1347, 1379, 1443, 1476.
Brown, Henry Seymour, 1189.
Brown, William Montgomery, 1381.
Budget, Federal, 1348.

Cecil, Viscount, 1476.
Chamberlain, Neville, 859.
Chemical Warfare, 1011.
Chiang Kai-shek, 987, 1347, 1475.
Child Labor, 859, 1515.
China, 893, 916, 942, 963, 987, 989, 1011, 1035, 1041, 1059, 1092, 1124, 1156, 1160, 1188, 1190, 1195, 1219, 1252, 1254, 1259, 1295, 1347, 1379, 1412, 1415, 1475, 1516, 1548, 1579, 1582.
Christian Cooperative Fellowship, 1037.
Church Methods, 899, 1045, 1168, 1221.
Church, The, 1319, 1357, 1558.
Church Union, 1158, 1198, 1557.
CIO, 860, 894, 916, 965, 1124, 1252, 1315, 1349, 1383, 1412.
Civil Liberties, 917, 965, 1013, 1061, 1316, 1326, 1548.
Commonwealth College, 1037.
Communism, 861, 980, 1526.
Congregational and Christian Churches, 1444.
Congress, United States, 1012, 1444.
Constitution, United States, 1191, 1223.
Council on a Christian Social Order, 1012.
Croix de Feu, 1380.
Czechoslovakia, 1155, 1452.

Danzig, 1411.
Day, Edmund E., 1285.
Delta Cooperative Farm, 1590.
Dibelius, F., 891.
Disestablishment, 1478.
District of Columbia, 861.
Dodd, William E., 1093, 1580.

Edinburgh Conference, 1063, 1094, 1158, 1221, 1325, 1420.
Education, 868, 897, 1283, 1285, 1381, 1583.
Employment, 1092.
Episcopal Church, 1316.
European Politics, 945.

Farm Legislation, 1519.
Farm Problem, 1522.
Fascism, 1447.
France, 1380, 1517.
Freedom of Press, 1549.
Funerals, 1263.

Georgia, 989.
German Churches, 891, 896, 915, 989, 1013, 1067, 1288, 1445, 1518, 1613.
German Colonies, 1380, 1552.
German Methodist Church, 939, 1288.
German Refugees, 1549.
Germany, 970, 1482.
Girdler, Tom, 860, 894.
Gordon, Charles W. ("Ralph Connor"), 1381.
Government Costs, 1098.

Hearst, William Randolph, 859.
Hitler, 859, 942, 1219.
Homrighausen, 1189.
Hopkins, Harry, 860.
Housing, 1124, 1547.
Hull, Cordell, 1187.

India, 917.
International Committee on the Christian Approach to the Jew, 939.
International Labor Office, 1092.
International Missionary Council, 1516.
Italy, 1091, 1317, 1581.

Japan, 893, 916, 942, 947, 963, 1011, 1035, 1059, 1092, 1124, 1131, 1219, 1347, 1412, 1413, 1516, 1611.
Japanese Christians, 1060, 1351, 1592.
Jardine, R. Anderson, 1091.
Jefferson, Charles E., 1157.
Jehovah's Witnesses, 1548.
Judaism, 995.

Kagawa, Toyohiko, 861.
Kennedy, Joseph P., 892, 1444.
Ku Klux Klan, 1155.

Labor, 860, 865, 894, 916, 1012, 1061, 1093, 1200, 1252, 1261, 1315, 1349, 1383, 1412, 1422.
La Guardia, F., 987, 1059, 1188, 1348, 1379.
League of Nations, 1219, 1252, 1581.
Lindbergh, Charles A., 1579.
Liquor, 893, 1317, 1446, 1475, 1554, 1612.
London Morning Post, 988.
"Look," 1221.
Ludendorff, General, 1613.
Ludlow Amendment, 1479, 1614.
Lynching, 859, 1477.

Masaryk, Thomas G., 1155, 1452.
McAndrew, William, 891.
McConnell, Francis J., 1347.
McNutt, Paul V., 941.
Medicine, 1414.
Merchant Marine, 892, 1444.
Methodist Church, 1012.
Methodist Unification, 1283, 1318, 1380.
Mexico, 1125, 1547.
Ministry, The, 925, 949, 963, 971, 974, 1135, 1137.
Missions, 1041, 1188, 1254, 1290, 1351.
Montreal, 1447, 1450.
Mount Holyoke College, 1283.
Movies, 916, 941, 1062, 1413, 1445.
Mussolini, 1219, 1411.

Nanking, 1579.
National Labor Relations Board, 1549.
National Socialist Party, 1093, 1123.
Nationalism, 1226.
Naval Armament, 1381.
Naval Training, 988.
Neutrality Law, 989, 1059, 1060, 1220, 1251, 1285, 1316, 1582.
Newspapers, 1547.
New York City, 987, 1059, 1188, 1348.
Niemöller, Martin, 891, 896, 915, 1067.

Omi Brotherhood, 947.
Orthodox Church, 988.
Osaka Temple of Humanity, 891.
Oxford Conference, 939, 967, 991, 1017, 1158, 1292, 1420.

"Pageant," 1517.
Palestine, 892, 917, 940, 963, 1014, 1035, 1060, 1093, 1350, 1412, 1418.
Parole System, 1125.
Peace Movement, 1127, 1195, 1285, 1354, 1382, 1479.
Pegler, Westbrook, 1317.
Pensions, 1013.
Philippines, 941, 1290, 1349, 1476.
Princeton Theological Seminary, 1189.
"Presbyterian Banner," 1517.
Proportional Representation, 1549.
Protestant Churches, 1550.

Quaker Relief, 1070.
Quaker World Conference, 1092.
Quezon, Manuel, 1349, 1476.

Race Relations, 939, 941, 964, 1091, 1124, 1327, 1424, 1477.
Radio, 1413, 1515, 1612.
Railroads, 1019.
Rawlinson, Frank, 1035.
Relief, Unemployment, 1157.
Religious Education, 1189.
Republicans, 1613.
Rheims Cathedral, 1348.
Rhode Island, 1189.
Robinson, Joseph T., 940.
Roman Catholic Church, 1037, 1188, 1189, 1293, 1317, 1477, 1524.
Roosevelt, Franklin Delano, 893, 915, 965, 988, 1011, 1038, 1059, 1251, 1283, 1285, 1316, 1479.
Roosevelt, Mrs. Franklin D., 1475.
Roper, Daniel J., 1060.
Russia, 891, 1517, 1580.

Science and Religion, 1322.
Scottsboro Trial, 939, 964.

Sex Crimes, 1391, 1594.
Seymour, Charles, 1285.
Shanghai, 1035, 1136, 1412.
Sharecroppers, 1590.
Shelley, Rebecca, 1036.
Sheppard, H. R. L., 1381, 1457.
Single Tax, 865.
Slot Machines, 1157.
Socialism and Religion, 1586.
Socialist Party, 1193.
Spain, 859, 867, 915, 964, 987, 1011, 1036, 1061, 1091, 1126, 1136, 1163, 1187, 1188, 1228, 1252, 1284, 1317, 1349, 1411, 1515.
Spanish Relief, 1253.
Speer, Robert E., 1197.
Supreme Court, 915, 963, 1155, 1284.
Sweepstakes, 940.
Syphilis, 1125.
Tampa, 917, 1316.
Taxes, 1098.
Taylor, Graham, 1284.
Theology, 1356.
Tucker, Bishop Henry St. G., 1316.
Unemployment Relief (See Relief)
Unitarians, 861.
United States Naval Academy, 941.
U. S. S. Panay, 1582.
Wages and Hours Bill, 1579, 1611.
Walker, James J., 1059.
Wenner-Gren, Axel, 1220.
Windsor, Duke of, 1413.
World Council of Churches, 1251.
WPA, 860, 923, 1036, 1157.
Yugoslavia, 988, 1580.
Zionism, 1014, 1060.
Zöllner, Wilhelm, 989.

Contributors

Abernethy, Jean Beaven: To the Parsonage Born, 1135.
Bach, Marcus: Sunday Morning in Trailer Town, 997; Profile of a Priest, 1133.
Barr, Pelham: Is Labor Learning Democracy? 1261.
Browin, Frances Williams: New Ditches to Dig, 1070.
Buckham, John Wright: Theology Turns to Man, 1356.
Campbell, Harvey: Say It with Riots, 1450.
Cavert, Walter Dudley: Teaching Churches to Die, 1198.
Clausen, Bernard C.: A Moment in the Conscience of Man, 1484.
Cummins, Evelyn A.: The Anglo-Catholic Tightrope, 1454.
Dabbs, James McBride: Spiritual Freedom in the Socialist State, 1586.
Davis, Jerome: America's Educational Retreat, 868.
Dexter, N. B.: Building Spires, 1169.
Dutton, Charles J.: Can We End Sex Crimes? 1594.
Eddy, Sherwood: The Tragedy of Spain, 1163; Future of the Sharecroppers, The, 1592.
Enslin, Morton S.: A New Deal in Ordinations, 949.
Fey, Harold E.: The German Church Says No! 1067; The Ludlow Amendment, 1617.
Fitt, Frank: Robert E. Speer, Servant of God, 1196.
Fuller, Carlos G.: What Has the Church to Offer? 1137.
Garrison, Winfred Ernest: The Church Faces Its World, 101.
Goodwin, Ruby Berkley: What Shall I Tell Them? 1623.
Granbery, John C.: Civil Liberties in Texas, 1326.
Gregory, W. Edgar: Has the Church a Conscience? 1168.
Gruening, Martha: White People Hate Themselves! 1327.
Harding, T. Swann: Let's Run Our Own Railroads! 1019; Better Government for Less Money, 1098.
Hertell, E. Sinclair: Niemöller, 896.
Hess, M. Whitcomb: The Mind of the Third Reich, 970.
Higdon, E. K.: Protestantism in the Philippines, 1290.
Holmes, John Haynes: Religion's New War with Science, 1322; "A Great Chronic Emergency," 1554.
Holt, Arthur E.: Justice for the Revolutionary Farmer! 1522.
House, Roy Temple: Spain's Useful Reminder, 867; Spain's "Holy War," 1228.
Howard, Henry: The Plight of Japanese Christians, 1590.
Inglis, Robert: War as an Instrument of Religious Policy, 1354.
Isserman, Ferdinand M.: The Modern Message of Judaism, 995.
Jenny, Arnold Eugene: The Christian 'Y' of the Future, 1619.
Johnson, Ray M.: Religion in Today's Art, 1229.
Jones, E. Stanley: An Open Letter to the People of Japan, 1131; An Open Letter, 1386.
Keller, Adolf: Europe Weighs Oxford and Edinburgh, 1420.
Kennedy, Renwick C.: Life at Gee's Bend, 1072; The Lash, 1424; Red Menace, 1526.
Kohn, Hans: The Survival of Democracy, 945.
Link, James H.: Dare We Give Thanks? 1451.
Lester, Muriel: Pioneers of Life, 1101.
Long, Eula Kennedy: The Vargas Coup and the Church in Brazil, 1485.
Marion, J. H., Jr.: Should Preachers Be Revolutionists? 974; Tour of a Temple, 1200.
Merrill, William Pierson: Do We Really Want Church Union? 1557.
Miller, Joseph: Masaryk: Teacher of Democracy, 1452.
Morse, Stearns: Address to the Alumni, 897; What is the Right to Work? 1422.
Nickels, Frances J.: Under Fire in Nanking, 1295.
Niebuhr, Reinhold: America and the War in China, 1195; Japan and the Christian Conscience, 1390; The Catholic Heresy, 1524.
Niemöller, Martin: Lift Up a Standard! 921.
Norem, Ralph A.: Is the National State Obsolete? 1226.
Palmer, Albert W.: Bringing Oxford Home, 1292; Bringing Edinburgh Home, 1325.
Pass, Sylvia: Two Years of the WPA, 923.
Pastor, A: My Church Stayed Out of Business, 899.
Price, Willard: The Vories Experiment, 947.
Rawlinson, Frank: China Opens the Door, 1041.
Reissig, Herman F.: Homeless Religious Radicals, 971.
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Berdyaev, Nicolas: The Destiny of Man, 1528.
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Bradley, Kathryn and Dwight: Adventure Eternal, 1529.
Brookes, George S.: Friend Anthony Benezet, 1076.
Brooks, Carolyne La Grange: Boys and Girls Learning About Alcohol, 902.
Brooks, Robert R.: When Labor Organizes, 1561.
Brown, William Adams: The Minister, His Work and His World, 1330.
Brunner, Emil: God and Man: Four Essays on the Nature of Personality, 1104; The Philosophy of Religion, 1104.
Bryn-Jones, David: Frank B. Kellogg, 1393.
Burnett, Finn, Frontiersman, by Robert Beebe David, 1140.
Bye, Raymond T.: Getting and Earning, 1364.
Canfield, Dorothy: Fables for Parents, 1140.
Cardinal of the Medici, A, by Susan Hichs Beach, 1236.
Carswell, Catherine: The Tranquil Heart, 1364.
Cathedral, by Earl Marlatt, 1110.
Cash, W. Wilson: Christendom and Islam, 1458.
Cave, Sidney: The Doctrine of the Work of Christ, 1232.
Chamberlain, Sir Austen: Politics from Inside, 1459.
Chave, E. J.: Personality Development in Children, 1235.
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Christ of the Countryside, by Malcolm Dana, 1495.
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Church and State, 877.
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C.I.O.—Industrial Unionism in Action, by J. Raymond Walsh, 1598.
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Coffin, Charles Monroe: John Donne and the New Philosophy, 1328.
Cole, G. D. H.: What is Ahead of Us? 1330.
Collected Poems of Sara Teasdale, The, 1172.
Contemporary American Men Poets, by Thomas Del Vecchio, 952.
Cooper, Clara Chassell: The Relation Between Morality and Intellect, 1494.
Cornish, Louis C.: Work and Dreams and the Wide Horizon, 1492.
Coulter, E. Merton: Georgia's Disputed Ruins, 1067.
Dana, Malcolm: Christ of the Countryside, 1495.
David, Robert Beebe: Finn Burnett, Frontiersman, 1140.
Dawber, Mark A.: Rebuilding Rural America, 1202.
Dawson, Joseph Martin: Christ and Social Change, 1459.
Death is Incidental, by Heath Bowman and Stirling Dickinson, 1491.
Del Vecchio, Thomas: Contemporary American Men Poets, 952.
De Madariaga, Salvador: Anarchy or Hierarchy, 873.
Desai, Hahadev: The Epic of Travancore, 1266.
De Saint-Aulaire, Comte: Geneva versus Peace, 878.
Destiny of Man, The, by Nicolas Berdyaev, 1528.
Dickinson, Stirling: Death is Incidental, 1491.
Doctrine of the Work of Christ, The, by Sydney Cave, 1232.
Donne, John, and the New Philosophy, by Charles Monroe Coffin, 1328.
Douglass, Earl L.: The Faith We Live By, 1140.
Down the Proud Stream, by Carl Fallas, 1625.
Doyle, Bertram Wilbur: The Etiquette of Race Relations in the South, 1110.
Dudley, Harold M.: This New America, 1236.
Dunkerly, R. E.: The Ministry and the Sacraments, 1138.
Dupuy, R. Ernest: If War Comes, 1428.
Durfee, Charles H.: To Drink or Not to Drink, 1140.

East and West: Conflict or Cooperation? edited by Basil Mathews, 872.
Eastman, Fred: Books That Have Shaped the World, 1000; Ten One-Act Plays, 1530.
Easton, Burton Scott: The Eternal Word in the Modern World, 1171.
Economic and Social History of Medieval Europe, by Henri Pirenne, 1048, 1231.
Economic History of the Modern World, An, by Harry Elmer Barnes, 1231.
Egerton Ryerson: His Life and Letters, Vol. I, by C. B. Sissons, 998.
Eliot, George Fielding: If War Comes, 1428.
Elliott, Sidney R.: The English Cooperatives, 1297.
English Cooperatives, The, by Sidney R. Elliott, 1297.
Epic of Travancore, The, by Hahadev Desai, 1266.
Eternal Word in the Modern World, The, by Burton Scott Easton and Howard Chandler Robbins, 1171.
Etiquette of Race Relations in the South, The, by Bertram Wilbur Doyle, 1110.
Ethical Dilemmas of Ministers, by Frederick F. Mueller and Hugh Hartshorne, 1393.
Europe—Christ or Chaos? by Everett Gill, 1330.
Europe in Arms, by Liddell Hart, 1203.

Fables for Parents, by Dorothy Canfield, 1140.
Face of Ireland, The, by Michael Floyd, 1076.
Fahling, Adam: The Life of Christ, 999.
Faith in an Age of Fact, by Edward H. Reinser, 1494.
Faith We Live By, The, by Earl L. Douglas, 1140.
Falconer, Sir Robert: The Pastoral Epistles, 1298.
Fallas, Carl: Down the Proud Stream, 1625.
Famine, by Liam O'Flaherty, 1236.
Faris, Ellsworth: The Nature of Human Nature, 1266.
Fascist, The: His State and His Mind, by E. B. Ashton, 870.
Ferm, Vergilius: Religion in Transition, 1138.
Final Choice, The, by Stephen and Joan Raushenbush, 1527.
Flood-Light on Europe, by Felix Wittmer, 976.
Floyd, Michael: The Face of Ireland, 1076.
Force or Reason, by Hans Kohn, 876.
Forgiveness of Sins, The, by E. B. Redlich, 1529.
Foundations of Character and Personality, by George H. Betts, 1170.
Fowler, Gene: Salute to Yesterday, 1492.
Fresh Approach to the Psalms, A, by W. O. E. Oesterley, 902.
Friend Anthony Benezet, by George S. Brookes, 1076.
From U-Boat to Pulpit, by Martin Niemöller, 1397.
Fry, Elizabeth, Quaker Heroine, by Janet Payne Whitney, 1107.
Fülöp-Miller, René: Leo XIII and Our Times, 1297.
Furnas, C. C.: Man, Bread and Destiny, 1459.
Furnas, L. M.: Man, Bread and Destiny, 1459.

Garnett, A. Campbell: Reality and Value, 1561.
Geneva versus Peace, by the Comte de Saint-Aultaire, 878.
Georgia's Disputed Ruins, edited by E. Merton Coulter, 1267.
Geography of Europe, The, by George D. Hubbard, 1171.
Getting and Earning, by Raymond T. Bye and Ralph H. Blodgett, 1364.
Gift of the River, The, by Enid LaMonte Meadowcroft, 1140.
Gilbertson, Catherine: Harriet Beecher Stowe, 1428.
Gill, Everett: Europe—Christ or Chaos? 1330.
Giono, Jean: The Song of the World, 1203.
God and Man: Four Essays on the Nature of Personality, by Emil Brunner, 1104.
God Who Speaks, The, by Burnett Hillman Streeter, 1107.
Goodspeed, Edgar J.: An Introduction to the New Testament, 1361.
Gospel of Mark, The, by Harvie Branscomb, 901.
Government in the United States, by Claudius O. Johnson, 1363.
Grace of God in Faith and Philosophy, The, by Leonard Hodgson, 1427.
Gray, George W.: The Advancing Front of Science, 1459.
Great Migration, The, by Edwin C. Guillet, 1023.
Greathouse, by Edward Eyre Hunt, 1364.
Grey, Robert Munson: I, Yahweh, 1265.
Guillet, Edwin C.: The Great Migration, 1023.
Guinagh, Kevin: Inspired Amateurs, 1459.

Hallgren, Mauritz A.: The Tragic Fallacy: A Story of America's War Policies, 875.

Halperin, S. William: The Separation of Church and State in Italian Thought from Cavour to Mussolini, 951.
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Hardman, Oscar: A History of Christian Worship, 1493.
Harper, W. A.: Personal Religious Beliefs, 1597.
Harris, Thomas L.: Unholy Pilgrimage, 1110.
Hart, Hornell: Living Religion, 875.
Hart, Liddell: Europe in Arms, 1203.
Hartshorne, Charles: Beyond Humanism, 1075.
Hartshorne, Hugh: Ethical Dilemmas of Ministers, 1393.
Hawthorne, Hildegarde: Rising Thunder, 1110.
Haydon, A. E.: Man's Search for the Good Life, 872.
Headlam, A. C.: The Ministry and the Sacraments, 1138.
Hemingway, Samuel Burdett: A New Variorum Edition of Shakespeare: Henry IV, Part One, 901.
Heine, Heinrich, by Louis Untermeyer, 1530.
Here's Money for Churches and Societies, by William H. Leach, 877.
Heritage of the Cathedral, The, by Sartell Prentice, 874.
High, Stanley: Roosevelt—And Then? 1529.
Highland Heritage, by Edwin E. White, 1362.
His Struggle, by Irene Harand, 1427.
History of Argentina, A, by Ricardo Levene, 1626.
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Hocking, William Ernest: Thoughts on Life and Death, 870.
Hodgson, Leonard: The Grace of God in Faith and Philosophy, 1427.
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Horney, Karen: The Neurotic Personality of Our Time, 927.
Hubbard, George D.: The Geography of Europe, 1171.
Hughes, T. Hywel: Psychology and Religious Origins, 1139; The Philosophic Basis of Mysticism, 1234.
Hull, William I.: William Penn, 1488.
Humanity, Air Power and War, by Philip S. Mumford, 876.
Hunt, Edward Eyre: Greathouse, 1364.
Hunter, Graham Chambers: Luke: First Century Christian, 1048.

If War Comes, by R. Ernest Dupuy and George Fielding Eliot, 1428.
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Importance of Living, The, by Lin Yutang, 1596.
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Incredible Messiah, The, by Robert Allerton Parker, 975.
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Inspired Amateurs, by Kevin Guinagh, 1459.
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Introduction to the New Testament, An, by F. Bertram Clogg, 1140.
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Islands of Ireland, The, by Thomas H. Mason, 1076.
I, Yahweh, by Robert Munson Grey, 1265.

James, William: The Will to Believe and Other Essays in Popular Philosophy, 951.
Johns, Orrick: Time of Our Lives, 1598.
Johnsen, Julia E.: Industrial versus Craft Unionism, 1529.
Johnson, Claudius O.: Government in the United States, 1363.
Johnson, Edgar Nathaniel: An Introduction to Medieval Europe, 300-1500, 1363.
Johnson, Julia E.: Reorganization of the Supreme Court, 902.

Kellogg, Frank B., by David Bryn-Jones, 1303.
Kingdom of God in America, The, by H. Richard Niebuhr, 1362.
Kinsman, Delos O.: Our Economic World, 1049.
Knudson, Albert C.: The Validity of Religious Experience, 1329.
Kohn, Hans: Force or Reason, 876.

Lake, Kirsopp: An Introduction to the New Testament, 1231.
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Lichtenberger, Henri: The Third Reich, 1530.
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Lips, Julius E.: The Savage Hits Back, 1236.
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Lownsbery, Eloise: Saints and Rebels, 1203.
Lucifer at Large, by C. John McCole, 1359.
Luke: First Century Christian, by Graham Chambers Hunter, 1048.
Lun, Sally, by Leo Walmsley, 1179.
Lundberg, Ferdinand: America's Sixty Families, 1530.

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Mackintosh, H. R.: Types of Theology, 1359.
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Marks, Harvey B.: The Rise and Growth of English Hymnody, 1076.
Marlatt, Earl, Cathedral, 1110.
Mason, Thomas H.: The Islands of Ireland, 1076.
Mathews, Basil: East and West: Conflict or Cooperation? 872.
Matthews, W. R.: The Christian Faith, 927.
McAlpine, Charles A.: The Life and Teachings of Jesus Christ, 928.
McCole, C. John: Lucifer at Large, 1359.
McCutchan, Robert Guy: Our Hymnody, 1491.
McDonald, Philip B.: A Saga of the Seas, 927.
Meadowcroft, Enid LaMonte: The Gift of the River, 1140.
Men of the Outposts, by Herbert Welsh, 1394.
Messenger, J. Franklin: The Art of Going to College, 1110.
Metaphysical Poets, The, by Helen C. White, 1398.
Micklem, Nathaniel: What is the Faith? 871.
Miller, G. E.: Shanghai, The Paradise of Adventurers, 877.
Mills, Ogden L.: The Seventeen Million, 1049.
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Minister's Job, The, by Albert W. Palmer, 1625.
Minister's Service Book, compiled and edited by James Dalton Morrison, 1109.
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Morier, James: The Adventures of Hajji Baba, 1625.
Morrison, James Dalton: Minister's Service Book, 1109.
Mueller, Frederick F.: Ethical Dilemmas of Ministers, 1393.
Mumford, Philip S.: Humanity, Air Power and War, 876.
Mussey, Barrows: We Were New England, 1625.
Must We Go to War? by Kirby Page, 1426.
My Way of Faith, by M. D. Petre, 1109.
National Industrial Conference Board: Income in Agriculture, 1929-1935.
Nationalism on the Defensive, by Gerald M. Spring, 1024.
Nature and Mind, by Frederick J. E. Woodbridge, 1202.
Nature of Human Nature, The, by Ellsworth Faris, 1266.
Nedoncelle, Maurice: Baron Friedrich von Hügel, 874.
Neurotic Personality of Our Time, The, by Karen Horney, 927.
New America, This, by Alfred C. Oliver, Jr. and Harold M. Dudley, 1236.
New Soviet Constitution, The, by Anna Louise Strong, 1098.
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Niebuhr, H. Richard: The Kingdom of God in America, 1362.
Niemöller, Martin: From U-Boat to Pulpit, 1597.
Northwest Passage, by Kenneth Roberts, 1023.
Oesterley, W. O. E.: A Fresh Approach to the Psalms, 902.
O'Flaherty, Liam: Famine, 1236.
Oliver, Alfred C.: This New America, 1236.
Our Changing Churches, by Joseph Van Vleck, Jr., 1458.
Our Economic World, by Delos O. Kinsman, 1049.
Our Hymnody, by Robert Guy McCutchan, 1491.
Oxford Reference Bible, 1171.
Page, Kirby: Must We Go to War? 1426.
Palmer, John McAuley: General von Steuben, 1393.
Palmer, Albert: The Minister's Job, 1625.
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Parker, James Reid: Academic Profession, 1529.
Parker, Robert Allerton: The Incredible Messiah, 975.
Parran, Thomas: Shadow on the Land: Syphilis, 999.
Pastoral Epistles, The, by Sir Robert Falconer, 1298.
Paul, Elliot: The Life and Death of a Spanish Town, 976.
Penn, William, by William I. Hull, 1488.
Personal Religious Beliefs, by W. A. Harper, 1597.
Personality Development in Children, by E. J. Chave, 1235.
Petre, M. D.: My Way of Faith, 1109.
Pickman, Edward Motley: The Mind of Latin Christendom, 1493.
Pirenne, Henri: Economic and Social History of Medieval Europe, 1048; Economic and Social History of Modern Europe, 1231.
Philosophic Basis of Mysticism, The, by T. Hywel Hughes, 1234.
Philosophy of Religion, The, by Emil Brunner, 1104.
Poe, Edgar Allen, by Edward Shanks, 1427.
Politics from Inside, by Sir Austen Chamberlain, 1459.
Prentice, Sartell: The Heritage of the Cathedral, 874.
Primitive Religion, by Paul Radin, 1488.
Psychology and Religious Origins, by T. Hywel Hughes, 1139.
Radin, Paul: Primitive Religion, 1488.
Ragged Verse, by Anna Louise Strong, 1049.
Raushenbush, Stephen and Joan: The Final Choice, 1527.
Reality and Value, by A. Campbell Garnett, 1561.
Rebuilding Rural America, by Mark A. Dawber, 1202.
Redlich, E. B.: The Forgiveness of Sins, 1529.
Reisner, Edward H.: Faith in an Age of Fact, 1494.
Relation Between Morality and Intellect, The, by Clara Chassell Cooper, 1494.
Religion in Transition, by Vergilius Ferm, 1138.
Reorganization of the Supreme Court, compiled by Julia E. Johnson, 902.
Rise and Growth of English Hymnody, The, by Harvey B. Marks, 1076.
Rising Thunder, by Hildegarde Hawthorne, 1110.
Robbins, Howard Chandler: The Eternal Word in the Modern World, 1171.
Roberts, Kenneth: Northwest Passage, 1023.
Roos, Frank J., Jr.: An Illustrated Handbook of Art History, 1172.
Roosevelt—And Then? by Stanley High, 1529.
Rosten, Leo C.: The Washington Correspondents, 1494.

Saga of the Seas, A, by Philip B. McDonald, 927.
Saints and Rebels, by Eloise Lownsbery, 1203.
Salute to Yesterday, by Gene Fowler, 1492.
Savage Hits Back, The, by Julius E. Lips, 1236.
Separation of Church and State in Italian Thought from Cavour to Mussolini, The, by S. William Halperin, 951.
Seven Kinds of Inflation, by Richard Dana Skinner, 1049.
Seventeen Million, The, by Ogden L. Mills, 1049.
Shadow on the Land: Syphilis, by Thomas Parran, 999.
Shanghai, The Paradise of Adventurers, by G. E. Miller, 877.
Shanks, Edward: Edgar Allen Poe, 1427.
Shillito, Edward: You Can Find God, 1530.
Singing Drums, by Helen Welshimer, 1049.
Sisson, C. B.: Egerton Ryerson: His Life and Letters, Vol. I, 998.
Skidmore, Marguerite: Boys and Girls Learning About Alcohol, 902.
Skinner, Richard Dana: Seven Kinds of Inflation, 1049.
Snow, Edgar: Living China, 1104.
Soares, Theodore Gerald: Three Typical Beliefs, 1203.
Social Security, by Maxwell S. Stewart, 951.
Song of the World, The, by Jean Giono, 1023.
Spring, Gerald M.: Nationalism on the Defensive, 1024.
Stewart, Maxwell S.: Social Security, 951.
Stowe, Harriet Beecher, by Catherine Gilbertson, 1428.
Strong, Anna Louise: Ragged Verse, 1049; The New Soviet Constitution, 1098.
Streeter, Burnett Hillman: The God Who Speaks, 1167.
Studies in the Life of Jesus, by Irwin Ross Beiler, 902.
Swami, Purchit: The Ten Principal Upanishads, 1529.
Sweet, William Warren: Makers of Christianity from John Cotton to Lyman Abbott, 1596.
Taylor, Arthur F.: The Wisdom of Jesus Ben Sira, 1267.
Teasdale, Sara: Collected Poems, 1172.
Ten One-Act Plays, selected and edited by Fred Eastman, 1530.
Ten Principal Upanishads, The, translated by Purchit Swami, 1529.
Thompson, James Westfall: An Introduction to Medieval Europe, 300-1500, 1363.
Thoughts on Life and Death, by William Ernest Hocking, 870.
Three Typical Beliefs, by Theodore Gerald Soares, 1203.
Third Reich, The, by Henri Lichtenberger, 1530.
Time of Our Lives, by Orrick Johns, 1598.
To Drink or Not to Drink, by Charles H. Durfee, 1140.
Trader Children, The, by Laura Adams Armer, 1139.
Tragic Fallacy, The: A Story of America's War Policies, by Mauritz A. Hallgren, 875.
Tranquil Heart, The, by Catherine Carswell, 1364.
Trends of Christian Thinking, by Charles S. Macfarland, 902.
Types of Theology, by H. R. Mackintosh, 1359.
Underhill, Evelyn: Worship, 1233.
Unholy Pilgrimage, by Thomas L. Harris, 1110.
Untermeyer, Louis: Heinriche Heine, 1530.
Validity of Religious Experience, by Albert C. Knudson, 1329.
Van Vleck, Joseph, Jr.: Our Changing Churches, 1458.
Venite Adoremus. World's Student Christian Federation Prayer Book, 952.
Venture of Faith, A, by Sir Francis Younghusband, 877.
Von Hügel, Baron Friedrich, by Maurice Nedoncelle, 874.
Von Steuben, General, by John McAuley Palmer, 1393.
Walden and Other Writings of Henry David Thoreau, 1172.
Walmsley, Leo: Sally Lun, 1179.
Walsh, J. Raymond: C.I.O.—Industrial Unionism in Action, 1598.
Washington Correspondents, The, by Leo C. Rosten, 1494.
Weiss, Johannes: The History of Primitive Christianity, 1171.
Welsh, Herbert: Men of the Outposts, 1394.
Welshimer, Helen: Singing Drums, 1049.
We Were New England, by Barrows Mussey, 1625.
What is Ahead of Us? by G. D. H. Cole and others, 1330.
What is the Faith? by Nathaniel Micklem, 871.
What Man has Made of Man, by Mortimer J. Adler, 1489.
When Labor Organizes, by Robert R. Brooks, 1561.
White, Edwin E.: Highland Heritage, 1362.
White, Helen: The Metaphysical Poets, 1398.
Whitney, Janey Payne: Elizabeth Fry, Quaker Heroine, 1107.
Will to Believe and Other Essays in Popular Philosophy, The, by William James, 951.
Wisdom of Jesus Ben Sira, The, by Arthur F. Taylor, 1267.
Witch in the Wilderness, by Desmond Holdridge, 1172.
Wittmer, Felix: Flood-Light on Europe, 976.
Woodbridge, Frederick J. E.: Nature and Mind, 1202.
Work and Dreams and the Wide Horizon, by Louis C. Cornish, 1492.
Worship, by Evelyn Underhill, 1233.
Wright, Elizabeth Q.: Elizur Wright, The Father of Life Insurance, 1236.
Wright, Elizur, The Father of Life Insurance, by Philip Green Wright and Elizabeth Q. Wright, 1236.

Wright, Philip Green: Elizur Wright, The Father of Life Insurance, 1236.
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You Can Find God, by Edward Shillito, 1530.
Younghusband, Sir Francis: A Venture of Faith, 877.
Yutang, Lin: The Importance of Living, 1596.

Reviewers

Aldrich, Virgil C.: 1561.
Ames, Edward Scribner: 1075.
Atkins, Gaius Glenn: 1362.
Bosley, Harold: 872, 1232.
Bower, William Clayton: 1138.
Braden, Charles: 1458, 1488.
Bradley, Dwight: 1171, 1493.
Bro, Marguerite Harmon: 1104.
Buehrer, Edwin T.: 1048, 1362.
Cannon, Lee E.: 1492.
Cassady, Maynard: 1360.
Chalmers, A. Burns: 876.
Chrisman, Lewis H.: 875.
Cole, Stewart G.: 1105.
Day, Albert Edward: 927.
Douglas, Paul H.: 951, 1561.
Douglass, H. Paul: 1458.
Enslin, Morton S.: 1361.
Fey, Harold E.: 875.
Garrison, W. E.: 1236, 1265, 1266, 1297, 1328, 1596, 1597.
Gaul, Cecelia: 975, 1109.
Gerlinger, Charles: 1494.
Goodale, Ralph: 1625.
Harper, W. A.: 1170, 1329.
Herring, Hubert: 1297.
Hiestand, Lois R.: 1107, 1488.
Holman, Charles T.: 1109, 1393.
Hough, Lynn Harold: 1625.
Hutchinson, Paul: 1494, 1527, 1597.
Kallen, H. M.: 1231.
King, Albion Roy: 1202.
Kirkpatrick, Forrest H.: 1594.
LaFuze, G. Leighton: 873.
Leighton, J. A.: 1139, 1490.
Lemon, W. P.: 901, 1048.
Lewis, Edwin: 1359.
McNeill, John T.: 1363.
Meland, Bernard Eugene: 1107.
Melson, Davis P.: 876.
Moehlman, Conrad Henry: 1235.
Morrison, Jane: 874.
Norwood, P. V.: 1493.
Page, Kirby: 1426.
Pass, Sylvia, 1491.
Pattee, Richard: 1106.
Patterson, Charles H.: 870.
Platt, Ferry L., Jr., 1108.
Rall, Harris Franklin: 871, 1104, 1528.
Rich, Mark: 1203, 1495.
Riddle, Donald Wayne, 1231.
Schermerhorn, R. A.: 1491.
Schermerhorn, W. D.: 1138.
Schilpp, Paul Arthur: 874.
Schroeder, Martin: 999.
Silcox, Claris Edwin: 999.
Simpson, Mabel E.: 1266.
Smith, Dwight C.: 1025, 1234.
Smith, Raymond A.: 1235.
Snow, Sidney: 1492.
Squires, J. Duane: 870.
Strong, Charles F.: 1363.
Sweet, William W.: 1076.
Swindler, William F.: 902.
Van Dusen, Henry P.: 1233.
Wilder, Amos: 1359.
Wood, L. Foster: 872.
Yard, James M.: 1427.

Verse

Adamantine, by Phyllis Morden, 1040.
Before Flight, by Arthur Wallace Peach, 1194.
Behold the Nations! by Stanton A. Coblentz, 1130.
By Rule-of-Thumb, by Ethel Romig Fuller, 1016.
Call to Arms, The, by Elinor Lennen, 1421.
Chrysalis, The, by Margaret Hosmer, 1421.
Creation, by Georgia Harkness, 1162.
Deeds of Good, by Keith Thomas, 1194.
Exhaustless, by Adelaide Love, 1100.
Friend, The, by Thomas Curtis Clark, 1358.
From Bethlehem Blown, by Mary Sinton Leitch, 1585.
Gifts, by Chauncey R. Piety, 1595.
Greenbelt, by Allen Eastman Cross, 864.
Harvest, by Mary Sinton Leitch, 1066.
Historians, by Keith Thomas, 950.
How Long Halt We! by Arthur R. MacDougall, Jr., 1521.
I Have Raised Dream, by Carl John Bostelmann, 1230.
Illimitable, by Elinor Lennen, 1194.
Inscription For An Hour-Glass, by Arthur Wallace Peach, 1449.
In the Market Place, by Helen Miller Lehman, 1040.
Is This a Time to Halt? by Charles Sumner Hoyt, 1040.
"I Will Lift Up Mine Eyes," by Lucia Trent, 994.
Javelin Giants, by Carl John Bostelmann, 1595.
Kings, by Thomas Curtis Clark, 1021.
Leper, The, by Arthur B. Rhinow, 866.
Lesser Calvary, by Miriam LeFevre, 895.
Light, by E. Merrill Root, 1194.
Listen! by Lucia Trent, 1066.
Memories, by Dana Kneeland Akers, 994.
Museum, by Gertrude Ryder Bennett, 950.
Night, by Valeda J. Bryant, 1324.
Night, by William Allen Ward, 1487.
October Mood, by Beatrice Bone, 1258.
On the Death of a Saint, by Georgia Harkness, 973.
Pioneer, The, by Arthur B. Rhinow, 866.
Poet, The, by Carl John Bostelmann, 1258.
Poem for New Year's Eve, A, by Edith Lovejoy Pierce, 1616.
Poor, The, by Thomas Curtis Clark, 1162.
Preparedness, by Stanton A. Coblentz, 864.
Relinquishment, by Una W. Harsen, 1016.
Resolute Dream, by E. Merrill Root, 1016.
Revolt, by Raymond Kresensky, 1321.
Rhapsody, by Edwin McNeill Poteat, 1338.
St. Francis Visits the Welfare Office, by Jay G. Sigmund, 920.
Seaside Healing, by Thomas Curtis Clark, 946.
Separate Trails, by Stanton A. Coblentz, 1358.
Shore Cry, by Lloyd Frank Merrell, 1103.
Sonnet, by Edith Lovejoy Pierce, 1066.
Time's Junkyard, by Jay G. Sigmund, 1585.
To a Chinese Mother, by Edith Lovejoy Pierce, 1258.
To a Student, by E. K. Biddle, 922.
Today, by Thomas Curtis Clark, 869.
To Martin Niemöller, by Edith Lovejoy Pierce, 944.
Ultimatum to December, by E. Merrill Root, 1585.
Upreach, by Laura Bell Everett, 922.
Walls, by Myriam Page, 864.
War, by Roy Temple House, 1130.
War Song, by Alice Howey Booth, 944.
Weaver of Avon, The, by Elinor Lennen, 1585.
When Wild Geese Depart, by Ethel Romig Fuller, 1230.
With Time, by Alice Howey Booth, 969.

Contributors of Verse

Akers, Dana Kneeland: Memories, 994.
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Bone, Beatrice: October Mood, 1258.
Booth, Alice Howey: War Song, 944; With Time, 969.
Bostelmann, Carl John: I Have Raised Dream, 1230; The Poet, 1258; Javelin Giants, 1595.
Bryant, Valeda J.: Night, 1324.
Clark, Thomas Curtis: Today, 869; Seaside Healing, 946; Kings, 1021; The Poor, 1162; The Friend, 1358.
Coblentz, Stanton A.: Preparedness, 864; Behold the Nations! 1130; Separate Trails, 1358.
Cross, Allen Eastman: Greenbelt, 864.
Crouse, Miriam LeFevre: Lesser Calvary, 895.
Everett, Laura Bell: Upreach, 922.
Fuller, Ethel Romig: By Rule-of-Thumb, 1016; When Wild Geese Depart, 1230.
Harkness, Georgia: On the Death of a Saint, 973; Creation, 1162.
Harsen, Una W.: Relinquishment, 1016.
Hosmer, Margaret: The Chrysalis, 1421.
House, Roy Temple: War, 1130.
Hoyt, Charles Sumner: Is This a Time to Halt? 1040.
Kresensky, Raymond: Revolt, 1321.
Lehman, Helen Miller: In the Market Place, 1040.
Leitch, Mary Sinton: Harvest, 1066; From Bethlehem Blown, 1585.
Lennen, Elinor: Illimitable, 1194; The Call to Arms, 1421; The Weaver of Avon, 1595.
Love, Adelaide: Exhaustless, 1100.
MacDougall, Jr., Arthur R.: How Long Halt We! 1521.
Merrell, Lloyd Frank: Shore Cry, 1103.
Morden, Phyllis: Adamantine, 1040.
Page, Myriam: Walls, 864.
Peach, Arthur Wallace: Before Flight, 1194; Inscription For An Hour-Glass, 1449.
Pierce, Edith Lovejoy: To Martin Niemöller, 944; Sonnet, 1066; To a Chinese Mother, 1258; A Poem for New Year's Eve, 1616.
Piety, Chauncey R.: Gifts, 1595.
Poteat, Edwin McNeill: Rhapsody, 1338.
Rhinow, Arthur B.: The Pioneer, 866; The Leper, 866.
Root, E. Merrill: Resolute Dream, 1016; Light, 1194; Ultimatum to December, 1585.
Sigmund, Jay G.: St. Francis Visits the Welfare Office, 920; Time's Junkyard, 1585.
Thomas, Keith: Historians, 950, 1194.
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Ward, William Allen: Night, 1487.

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